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If the Lord had intended women to fly, he would have painted the sky pink.

male chauvinist passenger to female pilot

Variety of views at pornography hearing

Jeff Adams

CALGARY (CP) — Feminists and religious groups joined forces against a video store owner during two days of Calgary hearings recently that launched a cross-Canada tour by the federal government's committee studying pornography and prostitution.

Women's organizations told the committee Ottawa must ban the growing amount of pornography that depicts violence or perverse sex, such as that involving children or animals.

Christian spokesmen agreed but said other milder types of pornography which the feminists termed "erotica," sexual acts between apparently loving and consenting adults, must also be outlawed.

"Anything designed to incite sexual stimulation outside the bonds of marriage should be banned," said Gordie Lagore, of the Calgary Christian Centre Church. It is affiliated with the Pentecostal Assemblies of Canada.

"Let's get the penalties (for distributing such materials) strong enough that people are going to think twice," added Rev. Alan Dunbar, a local television evangelist whose program is broadcast into British Columbia and Oregon.

Pornography hate literature

Several people addressing the committee insisted pornography must be treated as hate propaganda directed against women and children, and therefore illegal under the same Criminal Code provisions that outlaw hate materials directed at other minorities.

Felicia Melnyk, representing the Calgary YWCA, said pornography normally places one person in dominance of another and thus "teaches that power, subjugation and fear are the important elements of any relationship."

The committee, which will hold hearings in 20 cities during the first five months of 1984 before preparing a year-end report for Federal Justice Minister Mark MacGuigan, was repeatedly told pornography is becoming more violent and perverse.

Some available videotapes, called "snuff films," show the actual torture, mutilation and even death of victims. Committee member Joan Wallace, of Vancouver, said most Canadians think pornography is nothing more than playboy or Penthouse magazines and "stag movies" like they saw in their youth; the depravity of today's offerings are beyond their comprehension.

Customers the real problem

In hearing submissions on Canada's prostitution problems, the committee was told most streetwalkers and their pimps came from homes in which they were victims of incest and violence, including beatings and rapes.

Their opinion of themselves was so low already that becoming prostitutes meant little.

Bart Craig, operator of a Roman Catholic shelter for teenaged prostitutes in Calgary, said the girls' customers — often middle-class men with families at home — are the real problem and government penalties should be directed at them.

Ottawa introduded legislative admendments recently that are aimed at penalizing prostitutes' customers. But critics say the amendments are subject to the same conditions as those imposed by a 1978 Supreme Court ruling: that hookers must be "pressing and persistent" in plying their trade before they can be convicted.

Continued on page 5...

Calvinist Contact

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No. 1915
February 3, 1984

Shalom Manor opens new wing

Bert Witvoet

GRIMSBY, Ont. — Shalom Manor, a nursing home for the aged, held a special ribbon cutting ceremony to celebrate the official opening of a new extension to its building on Saturday, January 21.

Built in the summer of 1977, without government grants, Shalom is owned and operated by the Christian Reformed Churches of the Niagara peninsula. The initial capacity was for 74 residents. With the new addition the capacity has been increased to 102 residents.

The honour of cutting the ribbon was given to the oldest resident, Mrs. Eccles, 95. She declared the extension officially opened and expressed the wish that many might enjoy its facilities.

Various dignitaries offered a word of congratulations or explanation. Among them, Bryce Mackasey, MP for the Lincoln riding and Phil Andrewes, local MPP.

Resident poet Mr. Edward Bokma recited a poem in Dutch that explained the history and location of Shalom Manor.

Rev. Harry VanderWindt spoke on behalf of Classis Hamilton. The ceremony was led by Karl Mantel, the Chairman of the Board of Shalom Manor.

According to Mr. Mackasey, Dutch-Canadians have the quality of doing something "while the rest of us talk about it."

After the ceremony some 50 guests were invited to a guided tour through the new addition.

While the guests were preparing to join the tours, the sound of music drifted in from a nearby hall. Two men, one playing on the accordion, another on his mouth organ, captured the real spirit of Shalom Manor and this fine moment of expansion with their rendition of Psalm 89 "K zal eeuwig zingen van God's goedertierenheen." (I will for ever sing of the loving kindness of God.)

Guests who heard this unofficial contribution were moved by this expression of faith, on the part of some of those who live in this christian environment.

The musicians were Mr. Arend Bennink and Mr. Edward Bokma.

A little later they delighted their fellow residents with the song "Daar bij die molen."

Capturing the spirit of celebration are Messrs. Arend Bennink and Ed Bokma.

More pictures on page 5...

Christian School students almost went to outer space

Jeff Adams

CALGARY, Alta. — Five students from Calgary Christian school barely missed being the first Canadians in history to conduct a scientific experiment on the United States space shuttle during its October mission.

The teenagers advanced to the semi-finals of a national contest sponsored by Telesat Canada, the company responsible for Anik B and C communication satellites, to send an experiment up with Anik D2 when the satellite piggy-backs the shuttle into orbit this fall.

"We really didn't think we would make it this far," said David Carlile, who accidentally heard the Telesat contest advertised on radio only two weeks before the entry deadline. The 18-year-old scrambled to round up four friends and pick a suitable experiment.

They chose to discover whether a fermentation process used around the world in manufacturing beer can be repeated in a weightless environment, using organic waste to produce valuable fuel to power an orbiting space station's rocket thrusters.

"It will probably be much cheaper to make the fuel out there than to pay to transport it from earth," explained Kevin Pasveer, David Carlile's 17-year-old experimental partner.

Along with David Godard, Howard Dyck and Cam Harris, all 17, they hope to test the ability of yeast cells to convert organic matter into ethanol or ethyl alcohol in outer space.

Roland VanOostveen, teacher at Calgary Christian explained that the five-student team was on a short list of 7 out of 72 across the country!

"We were very surprised to have even made the group of 7," he said.

A team from an Ottawa school was chosen because their experiment was more applicable to use in outer space. Also it could be put together more quickly.

The Ottawa students developed an experiment with mirrors for telescopes.

In this issue:

Calvinist Contact dreamt about a 6/49 winner. See what happened p.11
More on McBurney versus the Queen p.18

Calvinist Contact

Editor Bert Witvoet
Publisher Keith Knight
Editorial Assistants: Ellen Zwart, Jim Van Oosterom
Accounting & Advertising: Helen VanOostveen
Circulation: Anje Buma
Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yunghlut
Political Editor: Ben Vandezande
Children's Page Editor: Doro Bakker
Western correspondents: Jeff Adams, Paul DeGroot

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Editorial

No-fault divorces ... good, bad?

The federal government hopes to introduce new legislation that will speed up divorce procedures. Instead of having to wait for three years of separation to pass by, married couples will be able to complete an uncontested divorce procedure after one year of separation The sole criterion for a divorce will be the admission from both sides that the marriage has broken down.

On the surface of it, it seems like a bad piece of legislation. One more piece of evidence that our society is taking marriage vows less and less seriously.

The question that will arise in the minds of most christians is, should divorces be made easier? Are we not helping the trend of easy-come, easy-go marriages?

The issue, however, is not so much, how should we as Christians view marriage. Most of us agree that marriage is intended for life and should be lived that way to the best of our ability.

The issue here is, how does a society order itself when it hardens its heart, to use a phrase from the Bible in reference to what Moses did (Matthew 19:8).

Moses apparently allowed a divorce when a man simply wrote out a divorce statement. He did this because of the unspiritual hearts of the people of his time.

Could we not draw the same conclusions for our time. There is no denying that our generation does not want to bind itself for a long time, that it will not endure suffering for a reason outside of the self. We live in a spiritually poor age, an age that is fascinated by lotteries, drinking, sexual excesses, overeating and other worldly pleasures.

At such a time one must expect a lot of marriages to break down. Let's be hard at work spreading the good news of salvation from sin and to commitment.

But in the meantime, shall we add to the misery by allowing relationships to poison and battles over children to be prolonged in courts? Would it not be in line with the wisdom of Moses to say, Yes, sadly we will allow "no-fault" divorces to be completed in one year.

By the way, "no-fault" does not mean that there are no faults committed by one or both partner(s). It simply means that the fault does not have to be established and argued in a court.

By allowing no-fault divorces we would not condone secularism. We would still bind it upon our young people and show by example to others that marriages are for life.

We would stress the words of Jesus in Matthew 19: "But it was not this way from the beginning. I tell you that anyone who divorces his wife (or husband) except for marital unfaithfulness, and marries another woman (man) commits adultery."

Laws cannot legislate morality and obedience to God. They can only order a society at the level that it finds itself.

Preferably laws should still be several notches above the level of a society. (We are not talking about criminal laws here). Laws should help a society reach out to a better, more orderly way of life.

But ultimately it has to be the leaven of the gospel that must give the reasons for faithfulness in marriage.

One wonders sometimes whether in the long run it is not better for society to give a more open expression of its spiritual poverty.

Perhaps we have kept the veneer of a christian civilization on too long. As a result churches seemed so much part of the status quo.

Maybe we are headed for a time when churches can really be distinguishable again from the mores of a secular society, and believers can really point to an alternate way of life, and the gospel can really shine again, because out there it is after all darkness, and not some murky, semi-light/semi-dark landscape.

Majority rule is a calling

It is unfortunate that so much time and so many resources have to be spent on matters like educational equality.

While covering the McBurney trial in Toronto on January 18, the Editor had a discussion with another observer. The latter maintained that majority rule was the best possible rule and that one should not really oppose it.

One can agree with him up to a point. There probably is no better system for government than a majority rule system ... unfortunately. Consensus would be the ideal but is not attainable.

However, what prevents a majority from being just and considerate? It's when a majority serves only its self-interest that a democracy looks less appealing, becomes oppressive.

Only where the majority seeks to serve all of society, including its minority, may we speak of a just and free society.

We may certainly call our society to that higher calling of being just and compassionate, also in matters of educational justice.

Letters

Bibles are available

In Tangelder's *Quebec — the Catholic province*, the Jan. 27 issue, the sentence "Bibles are not available in both Protestant and Catholic versions" should read "Bibles are *now* available...."

JvO

Cardinal's statement distasteful

Taking a look at the front page of *Calvinist Contact*, issue January 6, 1984, I was repelled by what I read as a distasteful joke. Perhaps it is amusing when a cardinal says, "Welcome to the house of sin," but in my opinion it does not belong on the front page of a christian weekly.

Certainly you must realize that many people handle your magazine between the time of your mailing and my receipt. If only one of these people stopped to read the front page and not read further, they would justifiably wonder at your calling this a christian publication.

On this basis I strongly object to the use of so called humerous captions on the front page of *Calvinist Contact*.

Hank Stam Sr.,
Essex, Ont.

More coverage and good coverage

I think C.C. would appeal more if there were regular reviews of movies and television.

I like the direction of the political coverage, and I think Pontius Puddle is a marvelous creation.

Bill Van Dyk,
Chatham, Ont.

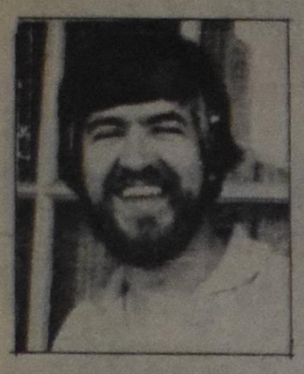
Front page article misleading

In the January 13th issue of *Calvinist Contact* you published a front page article by Mr. B. Vandezande called "Ontario New Democrats open to Alternative Schooling." This article gives the impression that the Ontario New Democrat Party is rather favourable towards extending the rights and privileges of Christian citizens in Canada with respect to education. I am sorry to have to point out in no uncertain terms that the article is unfortunately misleading.

In the ONDP Draft Report of the Task Force on Education Policy, p.8, in Section 10, called the *Private School*, the 1983 document makes the following statements:

1. "The ONDP stands unequivocally opposed to the public funding of private schools. In particular it opposes the implementation of any funding scheme whereby property taxes and provincial grants follow the student into a private school of the parent's choice (i.e. the voucher system)."
2. "Private schools shall employ only those teachers who are fully qualified to teach in Ontario (i.e. holders of an

JUST A MOMENT/HERMAN PRAAMSMA



"January 20, ~~1983~~, Oops! 1984"
(all of us, at one time or another)

It's amazing how some mistakes reoccur with such clocklike regularity. Every year it takes us a while to get used to the notion that we have to add a year on our cheques, in our letters, and at the head of our columns. Perhaps we subconsciously resist the notion of change. Or maybe the force of habit is stronger than we think.

Why do some men regularly forget their anniversaries? or their wife's birthdays? Science is surely faced with a great mystery here. Or who can explain to me why some children regularly forget to brush their teeth, to straighten out their room, or do the one thing you've asked them? A Royal Commission couldn't come up with the answer, I'm sure.

There is a *predictability* about certain things that defies explanation. The next congregational meeting will again feature that same certain person who will be angry about finances or upset with the custodian. Synod will again pull a Lucy VanPelt, and having tempted us to take another kick at the football of women in office, pull it away at the last moment, leaving us, like a latter day Charlie Brown, flat on our backs. As if that isn't enough, postal rates will go up. Why are these things so?

Perhaps, you think, there is a kind of historical law at work here. A law which is change resistant. You could call it: a law for the perservation of the status quo. A law which prevents people from being surprised because things go right all of a sudden.

And maybe that's for the best as well, for our own protection. Just imagine what would happen to our blood pressure if all of a sudden
— that very difficult brother would stand up at the congregational meeting and compliment the organist and the pastor?
— our two teenagers would ask for the vacuum cleaner
— Synod would decide that all the privileges of full communion now indeed belong to both women and men
— you'd read the headline: as of twelve noon today, there will be no more armed conflict anywhere on the globe.

I don't know if we'd survive the shock of any or all of those things happening. We are so attuned to imperfection and mistakes in this world that their regular occurance is accepted as a fact of life.

It is a good thing that the Bible assures us of the regular occurance of another fact of Life: God's forgiveness and God's grace. We need it in this world — very badly — and we need it to prepare us for the next. We may begin to catch the rhythm of the coming Kingdom by living out of daily forgiveness and grace, both for ourselves and others.

God prepares us for the coming great Surprise through his little surprises every day. Getting ready?

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

View from a loft

Keith Knight

Old Cal: In sickness and in wealth

A brand new afghan covered Old Cal's cot, compliments of the church's sewing circle. He asked if I wanted to try some of his herbal tea. I said "sure" and sat down on the cot. I wouldn't dare sit in his lazy-boy.

Old Cal had been under the weather of late; he had spent three weeks virtually hibernating in the organ loft, escaping for a sniff of fresh air whenever the organist chose to practice and during the worship services. He always knew when the organist was about to start. The air would be pumped into the huge wooden chest, sending The Great Wind into the foundation of Old Cal's living room.

One organist had the habit of playing the first four notes of Beethoven's Fifth as a final warning to Cal before he would get into his practice session. By then, however, Cal was usually in the church kitchen making a pot of tea, just enough for two cups — one for himself and one for the organist. It was a ritual turned habit.

As I sat on the cot I watched my aging friend pour the water through the tea strainer. He was clad in his pale blue flannel pajamas, his hair was unkempt and even his beard seemed to sag a little under the influence of influenza.

"How you feeling?" I asked. What a dumb question I thought afterwards; it's obvious that he was still battling the flu.

"Just dandy," he retorted. His response lacked the usual punch. For once he sounded and acted his age — 81. He turned towards me and forced a smile. "Haven't felt better in two weeks."

"You must have been in pretty bad shape," I said, growing increasingly guilty about not dropping by sooner.

"Darn near died a while back," he said, "but then who would you get to rent this place?" He brushed a feeble stroke in the air with his hand. He bellowed gently and it soon turned into a cough. He soon recovered, then handed me a mug of herbal brew.

"What's new in the world, young feller?" He wasn't feigning interest; it was genuine. I told him that if he were to go out on the streets today he would be bombarded by talk about Lottery 6/49. The jackpot for tomorrow's draw was $14 million and that I would have a better chance of being hit by lightning fourteen times than I would have of winning that lottery. Actually the odds against my winning are even higher than that because I didn't buy a ticket.

I told him that about 67 million tickets were sold.

"Wonder if any reformed folk bought any. I'm sure that my Presbyterian friends did," he added.

"I am sure that some of our folk did, too, Cal. And I'm sure too that they all have noble thoughts about giving some of their money to the church and school, and to some other christian organization."

"I jest can't understand our gov'nment," Old Cal said, nurturing his mug with two hands. "How in God's good earth can they make all of this gambling business legal? Yer gonna get people quitin' work and buyin' up tickets in the hope that they will win 'jest once' and then never have to work again. Mark my words, young feller: Lotteries is gonna ruin the country."

"What disturbs me is that Christians — those who profess to trust in their Lord for all of life — are sucked into the same tempting lure of financial security forever."

Old Cal balanced his mug on the armrest. "Whoever wins that $14 million is gonna have a real challenge to pass through that eye of the needle on his way to the kingdom of heaven."

I lingered a while, talking about the Middle East and Trudeau's peace initiative. Old Cal was getting tired and I could tell that he longed to crawl back under his new afghan. I left with the promise to look him up again next week.

I sorta, kinda hinted that I would bring a loaf of freshly baked bread next time. "Come tomorrow then," he urged.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Ontario Teachers Certificate or equivalent). All teachers shall be members of the Ontario Teachers Federation."

Readers of *Calvinist Contact* should be aware of the fact that according to Ontario law and tradition, Christian schools are private schools and not public alternative schools in any of the usual meaning of those terms.

The article by Mr. Vandezande mistakenly assumes that christian schools are prepared to become public schools. They are not!

Adrian Guldemond,
Executive Director,
Ontario Alliance of Christian Schools

A brief response

Mr. Guldemond is correct in pointing out that the NDP continues to oppose "public funding of private schools." The article I wrote stated, "the party will be considering the alternative of community-based alternative schools *within* the public education system."

I also suggested "*big questions* remain concerning teacher hiring, curriculum standards and the kind of alternative structures that would be allowed." I appreciate the fact that Mr. Guldemond shares those questions.

Nowhere do I suggest that christian schools are prepared to become public schools. My intent was to simply report an apparent shift of NDP thinking.

It is at best a shift "in part and not the whole!"

Ben Vandezande

Pontius' Puddle

HOW DOES YOUR CHURCH SCHOOL GET SUCH GOOD SUPPORT FROM ITS ALUMNI?
WE KEEP OUR STANDARDS HIGH.
YOU MEAN YOUR SPIRITUAL AND ACADEMIC STANDARDS ?
NO, OUR CENTER FOR THE BASKETBALL TEAM.

Society

Grenadian Christian writes about American intervention

Bert Witvoet

Klaas Brobbel of Jesus to the Communist World Inc. in Mississauga, Ontario received a letter from a Grenadian Christian, Matthew Jeremiah.

Mr. Jeremiah wrote that he wanted Mr. Brobbel "to know the truth of what the outer world calls invasion and criticises. It is like telling God I don't want a miracle."

Mr. Jeremiah goes on to say that Christians in Grenada have been praying for over four years to God "to do something about communism and smash it."

"At last our prayer was answered on the 25th of October, 1983," writes Mr. Jeremiah.

He enclosed a copy of the communist national anthem for Grenadians, used before the American military operation. It is by all accounts a shocking call for the overthrow of God, authority and tradition.

We reprint it here for the benefit of our readers.

The Internationale

Arise, ye toilers of all nations,
condemned to misery and woe.
To hell with humbleness and patience,
give deadly battle to the foe!
Wipe out the rule of wealthy classes;
arise and smash your slavery chains.
Let power be wielded by the masses, let
those who labour hold the reins.

Refrain:
Proletarians come rally, and the last
fight let us face.
The internationale unites the human
race.

No God, no king, no politician can win
for us a better day.
So let us drop the old tradition, forge
weapons for the coming fray.
Roll up your sleeves, O working fellows,
put fire beneath the melting pot;
roll out the force and blow the bellows;
let's strike the iron while it's hot.

Refrain.

We may well rejoice with our brothers and sisters in Grenada who prayed fervently for the removal of a ruthless and godless government.

At the same time, it is well to add a cautionary note. Integrity demands that we separate the motives of an action from the results.

God is able to work his purposes with a crooked as well as with a straight stick.

We are not at this point condemning the Americans for intervening in Grenada. The government they overthrew was neither legitimate nor benevolent. There is something about the action there that indicates a neighbourly police action for which the island residents appear to be grateful.

But we must guard ourselves against giving Americans a carte blanche against Marxist governments all over the world. Not all problems should be or can be solved by force.

Besides, enemy number one is not communism, but Satan. And Satan does not get wiped out by guns, nor does he limit his residential stays to communist people and countries.

The price of justice for the abused

Ben Vandezande

Two stories made the news in the past several months concerning a woman's refusal to testify after she had initially laid charges. In both cases she was penalized for refusal to testify in cases involving violent acts, i.e. rape and physical battering.

Although few of us know the details of the events, the fact that these women were penalized does present some problems with prosecution of abusers.

If we look back ten years ago, very few cases of abuse ever went public let alone to court. Most of the people who were abused kept silent and took the abuse. It is only recently that some who are abused go away from the spouse to a safe haven with a friend, a family or a community facility.

A large percentage of those who are abused are women. Physical abuse is most common among women, but the more subtle mental abuse happens often with men being victims as well. What is the response of that abused person after they have left home "because they can't take it anymore?" If we deal only with those who are physically abused the answer is, they usually go back to the abusive person.

The reasons are complex: guilt is one of the largest ones. Also, when a woman leaves she often leaves financial security. Government assistance simply is not enough. And she won't receive any assistance living in a shelter for battered women or with relatives. One of the most common reasons for going back is that the spouse promises not to do it anymore. As in any marriage, forgiveness is essential and the woman is prepared to try again.

But can the actions of the court help resolve abuse in any way?

Can she be forced?

The courts appear to have made an about face on abuse in the past ten years, i.e. from a neglect to prosecution for failure to testify. But have they gone too far? Can they force a person to testify against their abuser?

Some argue that the state should only prosecute when the victim insists on prosecution. And if that person wants to stop court proceedings these should be stopped on demand.

Others argue that a person who is abused is so demoralized and uncertain that they need help from the state to prosecute and help them through it.

Both arguments present real problems for the abused person. Let's suppose an abused woman was "forced" to testify against her spouse and he was found guilty. Then he serves a fairly brief jail term. What happens when he comes out? Jails often make him harder than before and he often takes his punishment out on the woman.

Perhaps all of this underscores two important facts: first, that we know very little about abuse in terms of its causes, effects and methods of dealing with it. Abuse of spouse is not uncommon even among us and yet we rarely talk about it. No, I'm not suggesting we hang out our personal problems for all to see. But we do have to face up to the fact that *there is* a problem.

Second, abuse is like so many other issues: it will not be *solved* by a legal change to force women to testify or even provide longer sentences for abusers. It is a deeply emotional-spiritual matter both within and outside the church. We must be prepared to face the tough questions of abuse and not assume they will fade away.

The state has a role to provide speedy and effective procedure in cases of persistent abuse. I doubt whether the abused person should be forced to testify. I am rather inclined to see that as an issue not to be *determined* by the court.

We should recognize that situations where abuse takes place are often extremely complex. I for one have a lot to learn.

What message is sent?

Nevertheless, the articles about the woman's refusal to testify in Orillia and Montreal do influence the public's attitude about abuse. They send some messages that only muddy the waters further. To other abused women the message might be that it doesn't pay to press charges after persistent abuse. After all, if you do reconcile your differences you may still be forced to testify.

To the abuser (in both these stories: men) the message might be that bringing roses and chocolates and asking for "forgiveness" might avoid a jail sentence. Or maybe she can be intimidated not to testify.

To the public, the message might be that the abused person was really at fault too. After all, why would she withdraw charges if she was right?

Topics such as abuse of spouses and also of children may not be avoided. Coming up with appropriate answers will however be one of our toughest challenges.

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News

The Church of England and premarital sex

Bert Witvoet

We picked up a news item two weeks ago that reports that the Church of England has come out with a revised guide to marriage which suggests that the church accept sex before marriage as a fact of modern life.

Rev. Richard J. Berryman of the Anglican Church of Canada passed on to us a note from the Anglican Consultative Council to him.

They write that the booklet referred to in the news item is called "Forward to Marriage" and was written by Canon Hugh Melinsky. It is published by the Church of England's Board for Social Responsibility.

The controversial passage in it concerns the honeymoon. The note quotes it in full:

"The excitement of the wedding needs to be followed by a time of peace, for a couple to relax and enjoy each other's company to the full. A honeymoon need not entail an expensive holiday, especially if there is the pleasure of a new home. Some couples prefer to save the money towards a good holiday after a year or so of married life. In particular, it is a time for the closest coming together of all, in sexual intercourse. For some couples, this will be a new experience on both sides. For others, either husband or wife will already have had sexual experience. For some, there will have been full and free experimentation for some time. Others will have been living together already, and so this experience is nothing new. Or is it?"

The final sentence, a question, guards against the implication that the author and publisher approve of pre-marital sex, says the note from the Anglican Consultative Council.

Porno hearings

Continued from front page.

Calgary city council tried to get around this in 1982 by passing its own anti-prostitution bylaw but the Supreme Court ruled the bylaw infringed on federal powers and therefore was unconstitutional.

Regulate or ban

During committee hearings in Edmonton, a businessman suggested the establishment of special red-light districts: a form of licensed prostitution.

But Brian Scott, chairman of the Calgary Police Commission that originated the bylaw in that city, rejected the idea. So did the religious leaders.

"Let's not put the good housekeeping stamp of approval on (this) life," said Dunbar, who is also president of the Calgary Evangelical Ministerial Association representing 125 churches.

Tom Tice, pastor of Calgary Presbytery Church, added: "There is no reason for we as a nation to voluntarily sanction that which is wrong."

Tice told the committee that in biblical times prostitutes were often sentenced to death but such a punishment today is "politically impossible."

It was left to insurance salesman Darwin Kronkite to remind the committee that Christ himself saved a prostitute from public stoning, telling her to go her way "and sin no more."

The christian spokesmen, like several other people who addressed the committee, appeared to believe that tougher penalties aimed at prostitutes and pornographic distributors would be enough to eliminate the problem.

But as Craig noted, getting hookers and porno shops off the streets is a "cosmetic solution" that only eliminates the symptom and not the disease. That disease, he said, is a world that views women as objects and sex as something to be bartered.

Andre Knevel: two-part 1984 Holland tour

The latter two weeks of March and several more in August will once again find Andre Knevel of St. Catharines, Ont. in his native Holland for an organ concert tour. Due to an ever increasing number of invitations, the tour had to be doubled to accommodate the recitals.

As well as being asked to give approximately a dozen concerts, Andre has been invited to record his sixth solo album on any organ in Holland he chooses. His choice is the beautiful historic "Muller" organ in the Oude Kerk, Amsterdam. Built in 1742, it is one of the finest and most impressive organs Holland has to offer.

A recital will also be given there in March. It will be one of the highlights of the first part of the tour, although the marvellous "Batz" organ in the Evangelische Lutherse Kerk in The Hague is also part of the agenda.

A successful concert for 700 listeners was given last summer in the Grote or St. Laurenskerk, Rotterdam. It has resulted in a repeat invitation for this August and is the highlight of the second part of the tour.

The relatively new instrument (completed 1973) in the St. Laurenskerk is unique in that it is the largest tracker-built organ of the century and has 85 stops, four manuals and a total of 7600 pipes. Of unusual interest are the two rooms built inside the organ loft — one contains a piano for study purposes and the other is a rest area where a guest organist can spend some solitary time before a concert to prepare himself mentally for the coming hour.

The above picture shows Andre Knevel at the console of this Danish-built organ in Rotterdam. Other recitals known at this point in time: Vianen, Genemuiden, Nieuwe Ter Aa, Veenendaal, Holten, Ede, Hardinxveld-Giessendam, Harderwijk.

Shalom opens new wing

Shalom Manor Ceremony

Above: *The honour of cutting the ribbon was extended to the oldest resident, Mrs. Eccles. From l. to r.: Mr. Bryce Mackasey, MP; Mr. Tom Van Marrum, Chairman of the Building Committee; Mrs. Eccles; Mr. Peter Feddema; Mr. Phil Andrewes, MPP.*

Right: *Resident poet Mr. Edward Bokma delighted the audience with his poetic rendition of the story of Shalom Manor.*

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Church

Pastoral Pondering

Church weddings III

William A. VanderBeek

One consistory after another has come out with a written policy concerning wedding ceremonies. To have guidelines has become a necessity; I do not question that.

A sacrament?

But pretty well all the Guidelines I have seen in print suffer from the assumption that a marriage ceremony is an ecclesiastical affair. We are well into the process of elevating the wedding ceremony to the same level as public profession of faith.

I agree that the quality of marriages is of great importance for the Church of Jesus Christ. Also, I am well aware of the implications that are always drawn out of the analogy of the Love of Christ for His Church (Eph. 5). That is why in my first article on this matter I pointed to the pastoral responsibility of the office-bearers and the congregation for all the members, also with respect to relationships that may lead to marriage.

But when it comes to eligibility for a "church wedding" we should be careful that we do not judge it by the ecclesiastical standing of the marriage-partners. The questions usually asked are: Do you people attend church regularly? Do you participate in other church activities? Have you made profession of faith? Why, or why not?

Selecting priorities

I believe pastors and consistories should put the emphasis on the question: Does this couple understand the nature of christian marriage? Are they ready for it?

As a pastor I would see this as a good opportunity to sit down with the couple around an open Bible, and lead them through what the Bible teaches on marriage. After all, as part of the ceremony they are to give their consent to those teachings, and express the desire that their marriage should perform by those standards. Secondly, since the nature of the marriage ceremony among us is that of a christian ceremony, a pastor should explore with the couple the implications of its meaning. What does it mean to make your vows "before the Lord"? Why should the Bible have such a prominent place in the ceremony? Can you participate in christian prayer? What about christian songs as part of the ceremony?

A service, not a sacrament

The purpose of the pre-marriage sessions with the pastor, I believe, is not to tighten the ecclesiastical strings, but to equip the couple in every way possible to be Christians in their marriage. The evaluation of the couple's eligibility should focus on matters that are directly relevant to the request.

And if the couple does not really submit to the teachings of the Bible concerning the marriage, or cannot meaningfully participate in christian vows and prayers, etc., his refusal to officiate will then be better understood. His time spent with the couple will be relevant. Finally marriage will then not be seen as an ecclesiastical building-block, but as a special calling of the Lord, for which each couple is itself responsible to Jesus Christ, the Lord of their lives. We must return to the christian marriage and the christian family its own responsibility and freedom under Christ the King.

Wm. A. VanderBeek is pastor of the Red Deer Chr. Ref. Church.

CR See

Gift of criticism

Said the parishioner to her pastor:

"I have discovered my gift."

"Bless you; what is it?" asked the holy man.

"It is the gift of criticism," she intoned.

"Ah, yes," replied the pastor, thinking fast.

"And do you remember," he continued, "Jesus' parable of the talents?"

"Yes!" she replied with genuine rapture.

"What did the chap with the one talent do?" asked the pastor.

"He buried it," replied the unwary woman.

"Go and do thou likewise!" beamed the parson.

as told by the Rev. R. Hamer

Church News

Christian Reformed

Called

— to Kingston CRC, Ontario, the Rev. Dan Tigchelaar of Victoria, BC

Declined

— to Zion CRC, Oshawa, Ont., the Rev. M. Heyboer of Hull, Iowa, USA

New Clerk

New stated clerk for Classis Quinte, the Rev. J. De Vries, 108 Main St., P.O. Box 178, Bloomfield, ON K0K 1G0

New treasurer for John Calvin CRC, Truro, NS, Mrs. C. Bakker, P.O. Box 711, Truro, NS B2N 5E5; (902) 895-3939

Canadian Reformed

Declined

— for London, ON, Rev. B.J. Berends of Winnipeg, MB

Accepted

— to Brampton, ON, Candidate G. Nederveen of Burlington, Ont.

New address

Rev. J. Mulder, 562 Oneida Dr., Burlington, ON L7T 3V1; phone: (416) 639-0579 as per January 3, 1984.

Press Parade

CRWRC helps war victims in Lebanon rebuild lives

The Christian Reformed World Relief Committee (CRWRC) is sending $25,000 to the Lebanese Reformed Fellowship (LRF) for aid to war victims. According to Rev. Victor Atallah, LRF treasurer and representative-at-large, LRF seeks $50,000 for rebuilding homes; help in job preparation and placement; temporary housing of displaced people; and food, clothes, and blankets for needy families. Rev. Atallah is also Arabic Broadcasting Assistant for the Back to God Hour.

Andrew Ryskamp, CRWRC Staff Coordinator, says, "LRF's highly talented executive committee includes administrators, professors, and the pastor of Lebanon's largest evangelical church. They plan to raise $5,000-10,000 locally and use volunteers from LRF churches throughout Lebanon to do most of the work. LRF is a government-recognized, ecumenical group, active since 1974."

Ryskamp says CRWRC will send a $12,000 first installment. "The remaining $13,000 will follow when reports confirm that aid efforts are not being destroyed by fighting."

Censura morum for consistories

From time to time you read in consistory report that mutual censure was held. Sometimes the Latin words *censura morum* are used. This is a church order requirement. Article 36b of the Church Order says, "The consistory, at least four times per year, shall exercise mutual censure which concerns the performance of the official duties of the office-bearers."

Mutual censure deals with the question whether elders, deacons and ministers perform their work properly. It is often held the meeting prior to communion even though, as Monsma shows in the church order commentary, "essentially mutual censure has nothing to do with the celebration of the Lord's Supper."

Generally at the time of mutual censure the chairman asks the consistory members whether they have any criticism to direct to fellow office-bearers or whether they have any positive suggestions. It would seem to me that if someone had real concerns a personal talk would be preferrable to just raising it in the whole consistory. Monsma also suggests this.

Interestingly the Acts of Synod of 1914 show how in a former church order, article 81, this entire matter was connected with Lord's Supper. Undoubtedly that is the reason that this idea continues to persist with many people.

Ideally, as is pointed out in the "Manual of Christian Reformed Church Polity," mutual censure could lead to a time of meaningful discussion of the work in the congregation, for both office bearers as well as others, by asking whether any congregation members need help spiritually and by suggesting extending christian ministry.

Personally I always feel that mutual supervision and concern is a good thing. We all need those checks and balances. Only when there are no mutual rules and checks can people get away with too many things. That danger and potential always looms large in independent groups or congregations.

Next time you read in consistory report that mutual censure or *censura morum* was held, you hopefully have a bit better idea what this is all about.

The Rev. R. Koops is pastor of the Cambridge Christian Reformed Church.

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The side effects of change

Jacob Kuntz

Changes in the life and practice of a church often lead to feelings of uneasiness on the part of those who prefer to walk the traditional path. That is not only the experience within nearly every Protestant church; in the Roman Catholic Church there are also many who feel that they have lost something since the great renewal of the mid-sixties began.

In an article carried by the Catholic Register (Jan. 7, '84) entitled "Are ordinary Catholics still at home in Church," Larry Henderson writes that traditional Catholics have lost that sense of "belonging" which was once so precious to them, and that many people feel lonely. They are looking for a home.

We quote: "The traditional Catholics, who are only "traditional" in the sense that they love God and the Mass, have also been deprived of a wealth of support from modern theology. No longer can a parent expect his child to receive strong moral instruction, either at a school or at church. There is much emphasis on love, but little on "thou shalt not." Behavioral strictures in the home are often contradicted by religious teachers outside the home. Father is left with egg on his face.

"Catholics everywhere are saying, 'We have walked long enough in the wilderness. We want to go home.' The future of our Church depends on the response which is given them."

Christ — Hope of the world

That is the Salvation Army's watchword for 1984. During 1984 the Army wants to emphasize in its work that there is no hope for the world outside of Christ. The War Cry of Jan. 14 indicates what the implementation of this watchword could mean for Canada — if people would turn to Christ and let Him show us the direction in which we have to go:

A vision for Canada

I believe that only through changed lives will we see a changed Canada, which is so desperately needed. Imagine for a moment ...

☐ If Christians everywhere were trained to communicate their faith clearly and simply to their neighbours.

☐ If Christians understood how to help new believers grow in maturity in Christ and to speak out effectively for biblical principles.

As a result, Jesus Christ would become the topic of conversation in homes, schools, offices and supermarkets. Your family, friends and acquaintances would benefit from the influence of changed lives.

Marriages would be mended. Crime and suicide rates would decrease as people find peace and meaning to life. Church attendance and involvement would increase and members would seek a closer relationship with one another and with God. This could happen in your neighbourhood, in your city, in your province! God has placed you exactly where He wants you. There is nobodyelse like you and your sphere of influence is unique.

Hope the day after

That Christ is the Hope of the World also comes out very clearly in an editorial in the Catholic New Times of Dec. 11, 1983, written after the film The Day After. In conclusion it had this to say:

As Christians, we saw The Day After as a partial description of the sinful world ruled by powers and principalities, both east and west. This film helped us to face the reality of sin which dominates our world.

Yet, it would be an illusion to say that the future of this world is determined by the powers and principalities. As Christians we believe that the reality of Christ, living in all his brothers and sisters today, encompasses the reality of sin in the world.

"It is significant that this film was shown on the feast of Christ the King, the celebration of the Lordship of Jesus over all of Creation. The reading from Colossians for that day says, "all things are reconciled when he made peace by his death on the cross."

"November 20, 1983 we saw the domination of the powers and principalities of this world. And yet it was also the day on which we celebrated the Lordship of Jesus over this world. Thus, The Day After leaves us not dazed but full of determined hope."

Business people and the Church

The July session of the Conference of Mennonites in Canada dealt with the sensitive issue of "the place of business persons in the church" and "the presence of the church in business." A similar conference of Calvinists would undoubtedly state the issues differently and put them in a different perspective, concentrating not so much on "business people and the church" as well as on "business and Christianity."

We can, however, be thankful when Christians in different communities begin to think about the implications of their faith for the way in which they do business. Cooperation of Christians in this area is long overdue.

A "comment" by Henry Rempel in the Mennonite Reporter of Nov. 28 concludes with the following statements:

"Also, our church members in business need to be encouraged to seek more diligently to demonstrate for other businesses how work could be better organized. Specifically, there is a need to show that work can be organized to provide employees with an opportunity for involvement in decision-making and with the opportunity to express themselves creatively through their work.

"Similarly, there is a need for new models which demonstrate how useful goods and services can be produced without a threat to the environment and which serve to enable all persons to live more abundantly. A true partnership between business persons and other persons in the church could open some exciting doors of benefit to both the church and to business."

For young christians: overcoming fear to communicate

Young people can benefit from the following advice given to them in the Catholic New Times:

"If you want to help someone to feel at ease, all you can begin to do is to remember how you felt when you were in the same situation yourself.

Self knowledge is the key to knowing others. Think of moments when you walked into a crowded hall and you felt like turning right back up the stairs and out or you desperately looked for someone you knew.

Fear is the great enemy of communication causing you to fluster, to go dry in the throat, to stutter to say something that doesn't fit in with the conversation.

What a gift it is to be able in a relaxed way to ask questions. Simple interested ones, not too personal or threatening and at the same time, be open to share.

It's strange how we can talk to some adults, other than Mom and Dad and how with some members of the family there always seems to be a battle.

It's true that the ones closest to you have to learn to forgive and to be forgiven.

What a gift it is to be able to read the atmosphere and know that it's the right time for a song, dance music or simple quiet.

To have someone you can turn to when you're feeling low and share.

What a grace to have such a friend that is a rare gift to have and to be for someone else.

Comfort

A rural minister used to get up each morning and drive to the railway station. There he would watch the morning express race through, breathe a sigh of relief and go home to start the day.

One time he explained his early morning ritual: "I like to see the express train go by. It's the only thing that moves in this town that I don't have to push."

Rev. Jacob Kuntz is pastor of the Christian Reformed Church in Kitchener.

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School

Chalkmarks

New player

A birth announcement that appeared in the Newsletter of the Calgary Christian School. *Calvinist Contact* sends along its congratulations!

Bert and Erna Van Neijenhuis are in the business of raising a hockey team. On Friday, December 30, 1983, the job was half completed. Ryan Edward Van Niejenhuis greeted the rink weighing in at 8 pounds, 5 ounces. While the boy sought his mother's solace for two days, Bert found another full income tax deduction. Congratulations to the family.

Reviewing promotion efforts

Promotional efforts of the christian schools must be examined from time to time. Are they still effective? Are they meeting the needs of the people they're intended to? Vancouver Christian Schools reached just such a point with their **Newsletter.** "All good things come to an end...," so begins Alan Chattaway's editorial in the winter **Newsletter.** It seems the **Newsletter** is also a victim of the recession. Mr. Chattaway is stepping down as editor due to his new career as instructor and the original needs that the **Newsletter** sought to fill are being met by other circulars.

Four original purposes were cited:
a) communication between the school and the home
b) a showcase for the talents of our students
c) a promotional piece to show interested parents
d) a community-builder to draw us all together.

Many of these needs are already being met through other means, writes Mr. Chattaway. He ends by asking the Vancouver **Newsletter** readers for their input.

Sesquipedalian obfuscation

"I overslept" becomes "Due to a preponderancy for somnolent indulgence, I unilaterally miscalculated the foreordained commencement of this scholastic exercise."

Calgary Christian School newsletter, January 13, 1984

Winter traction — Time to contact your friendly MPP

You can spin your wheels in the wintertime, but if the traction is good, away you go! Lyle McBurney and Mel Shipman have completed 7 of 13 Regional Meetings designed to help independent school supporters in Ontario gain traction in their efforts to have the Governing and Opposition parties put the independent school issue onto their pre-election agendas. Each party is at work, right now, in sounding out the issues of importance in each riding.

Friendly MPP's are urging school supporters to write and visit their own MPP's frequently, in the months ahead. This is a good time to make contact. The Legislature stands down until March 20th. Your Member should be at his or her constituency office almost daily. If every reader of this article were to pick up the telephone and make an appointment, our MPP's would receive hundreds of affirmative voter messages in a very short period of time. They need to hear many personal expressions of concern to believe we mean business in getting a discriminatory education policy replaced with one that is fair to every parent and every child in Ontario.

Barrie-area schools have a novel idea. They are collecting signatures from every friend and supporter of their schools to take to their area MPP's. It reads:

We the undersigned electors and residents of _____ respectfully petition for your support to redress a serious injustice in current education policy and practice. The facts are simple. In the past five years, parents who send their children to independent schools have contributed $1 billion dollars for education in Ontario without receiving a cent for the education of their own children. In fact they have had to bear a double burden through fees and contributions to their own independent schools. Furthermore in a democratic and multicultural society parents should have the right to send their children to schools of choice without a financial penalty. This is recognized partially in the case of Catholic families and with minor exceptions fully in the case of Franco-Ontarians. It should apply equally to all.

Now that's traction! It is also an idea that other schools could copy in their own words. Imagine the effect this could have!

(OAAIS Newsletter, January)

Alberta establishes new Nursing Profession Act

EDMONTON — The Government of Alberta has proclaimed a new Nursing Profession Act, scheduled to become effective January 1, 1984. The Minister responsible for Professions and Occupations, David King, made the announcement today.

"This new Act establishes nursing as an independent profession with an exclusive scope of practice," said Mr. King. "All practicing nurses in Alberta will be covered by this new legislation."

Approximately 18,000 nurses in the province will be affected by the new legislation, which provides for high educational standards, as well as a discipline procedure for nurses.

As of January 1, 1984 any nurse participating in Alberta must be a graduate of an approved school of nursing, and as well must pass a nursing registration examination. The process of approving a school of nursing in Alberta is a responsibility of the Universities Coordinating Council. The Alberta Association of Registered nurses will also envoke their own discipline procedures under the Act.

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Working to develop christian education

Jake Hultink

Recently, Jake Hultink, a man who loves the area of Renfrew almost as much as he loves the cause of christian education, wrote to **Calvinist Contact** *concerning the efforts of Renfrew Christians to establish a christian school in their area. We reprint parts of his letter because it illustrates the satisfactions and frustrations incurred when ordinary people decide to put their faith into action.*

The Renfrew-Pembroke-Arnprior area is a real beauty not only for vacations with beautiful unpolluted lakes and campsites, but also for its climate, agriculture and industry.

The climate is here more stable than, let's say southern Ontario. Seldom or never do they have severe thunder storms, twisters, ice or snow storms. The summer nights are cooler and refreshing for vacationers and residents alike. The winters are about 10-12 degrees colder than around Toronto but we have lots of clear winter sun and mostly without wind. Subsequently there are lots of skiing opportunities. Industry wise we do experience a good upswing in getting new stable industries such as Westinghouse, Mitel and other non-polluting industries.

Farming or agriculture is something else. Although we have beautiful hills, rocks and woods, there are excellent farms and fertile grounds, and compared with southern Ontario, the prices or money value for all this is a real bargain.

The Mennonites from the Guelph area discovered so some years ago and they are settling now between Renfrew and Pembroke establishing their type of community. And one of their commitments is a christian school according to their beliefs. This commitment became

reality some time ago in spite of the small numbers of those committed Mennonites.

Efforts to establish a community oriented christian school

About two years ago, Pembroke did start such a type of school with the help of the Ontario Alliance of Christian Schools. In spite of some setbacks the future of that school looks much brighter and they ought to have our deepest respect for their faith and perseverance.

Encouraged by those facts, we in Renfrew started two years ago with a steering committee in order to study and advocate the establishment of a community christian day school. Mr. Tom Oegema who became the chairman of this committee did much to get the things moving. Supported by our minister Rev. W. Suk and consistory, we had several meetings in 1982 and 1983 and our first public meeting was held in the spring of 1983.

Then and there it was decided to carry on and have a public membership meeting in the fall of 1983. In the meantime just a few did sign up being willing to assist these efforts. The fall meeting was attended by people of different denominations and a board was elected.

Mr. Hank Schaly became chairman, having years of experience in the christian school movement, and with the help of Ann Appleyard as secretary and her husband Dr. Appleyard we are now presenting ourselves to the public in our community through pamphlets, writeups in the local newspapers, radio time, bake sales, etc., as Renfrew and District Christian School Association.

Two families are now sending their children to the Pembroke Christian School.

How is the reaction in our community?

Both sad and good. With sad I wish to mention three kinds of people. The first group of people openly oppose this movement. As long as Christ and Santa Claus have equal status in the schools, that is good enough. Too much of the one or the other is brainwashing. They are the Santa Claus Christians.

Then we have an even larger group of people, the non-burning Christians. Being attached with other Christians as light bulbs on the tree of life, they are during the day-light hours as nicely coloured as the other bulbs, but do not give light or colour when it becomes dark. These people do have a christian lifestyle in church and in their homes. However, they are critical of what this movement does and the feeble beginnings and mistakes are discussed over and over with like-minded people in private conversations. They pay lip and bake sale service but are trying to avoid two things: firstly, losing respect in the community at large as being tagged a (fanatical) Christian, and secondly, they are not willing to support this movement financially. It costs too much.

Their hope is that this action or movement will be aborted. Everyone then can be satisfied. They may praise the ones who tried so hard and at the same time money will be saved for other worthwhile causes.

But, thanks to God there are also many willing hands and hearts. People who had either personally experienced a christian education or who, with others, believe that christian education is an expression of a given promise when their children were presented and dedicated to the Lord, are supportive.

In closing I sincerely wish many more members will pray that a christian dayschool may become a reality in the near future and also that many more may give their help, their light, their warmth and energy for this cause.

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Report

The case of McBurney versus the Queen

Bert Witvoet

TORONTO, Ont. — For two days, January 17, and 18, Justice Muldoon heard testimony and legal arguments in the case of Mr. Lyle McBurney versus the Queen.

Mr. McBurney charged that Revenue Canada had not made any allowance for the religious portion of his children's education received in two Ottawa christian schools and one Agincourt christian school.

In their assessment of Mr. McBurney the tax department had applied the least favourable paragraph of the Income Tax Act. As a result all the moneys paid to the schools the McBurney children attended were considered tuition fee, and thus not allowable for income tax deduction.

Claim arbitrary?

Yet, the ministry admits that there is a religious component to christian education, Mr. Richard Fitzsimmons, Counsel for McBurney argued. Christian prayer, worship services, study of Bible and religion are part of the curriculum of the christian school.

The Ministry dismissed the claim by the Ottawa Christian School that 40 % of the curriculum was religious as being an arbitrary figure. They did not further discuss the matter with the School, said Mr. Fitzsimmons, but applied paragraph 9 which does not allow consideration for any religious component.

Revenue Canada Counsel Wilfrid LeFevre countered that the Ottawa school had to break down the cost of the religious part of the curriculum and had to show that breakdown. It was not up to the Minister to prove anything.

A voluntary transfer

Much of the arguments on both sides concerned the nature of a gift. Both sides quoted definitions of gifts. A common definition was that a gift is "a voluntary transfer of personal property without consideration."

Revenue Canada argued that no way can money paid to a school for education of a child be considered a gift. It is not voluntary because the school requires the money for the services rendered. It is not without consideration because one gets something for something.

McBurney through his counsel and witnesses said, yes, it is a gift. Common law practice shows that a gift does not exclude the possibility of receiving benefits from the giving of a gift. When people give donations to churches they receive the benefit of preaching, catechism for their children, sick visits, counseling and the like.

Open admission policy

Two matters raised in connection with both schools functioned as support for the McBurney position. The schools in question (Ottawa Christian School, Ottawa Community for Christian Learning, and Immanuel Christian School in Agincourt) all had an open admission policy.

Any child could be enrolled, regardless of the convictions of the parents. Such parents might not be able to become members of the school society if they did not agree with its constitution, but they could send their children if they so desired.

This position helped the claim that money given to a school is a charitable donation, because a charitable donation should be for the benefit of society.

No fixed fee

Another characteristic of all three schools was that there was no fixed fee. The budget would be presented and the school would suggest a sliding scale for fees according to income of the family. As a matter of fact, the schools admitted some families who were not able to pay at all.

Mr. Fitzsimmons argued that because of this situation, one could not speak of a consideration. Only when the contribution was made a condition for entrance could one speak of a non-voluntary transfer of personal property.

Just as one may be admitted to a church without paying into the budget, so one may be admitted to a school without paying into their budget.

Reasons to smile after a well presented case. From l. to r.: Lyle McBurney, Lawyer Richard Fitzsimmons, Gerald Vandezande.

Moral compulsion

Mr. Lefevre on behalf of Revenue Canada tried to show that it was not a voluntary transfer of personal property. "These people are honourable people, dedicated Christians who want their schools to run well," he said. They don't need to be charged a tuition fee. They will pay according to what's needed. This moral compulsion they feel makes the transfer of property non-voluntary.

Strong witnesses

After the trial Mr. Fitzsimmons said that he was very happy with the way the case had gone. The witnesses were strong. Their testimony was not challenged in court by Revenue Canada.

Mr. Bob Hudspith in his capacity as former head teacher of the Community for Christian Learning in Ottawa had explained how he as a Christian and other christian friends had decided to join the christian school system.

In an hour long session in the witness chair he had given eloquent testimony to his faith and vision that all things cohere in Christ and that the christian life cannot be restricted to church attendance and devotions.

Mr. Arie De Jong of Agincourt in his capacity as former treasurer of the Immanuel Christian School had told the court what happened if a child's parents could not pay the tuition. The rest of the community would pay a little more.

Could an atheist or communist parent send their child to your school the court had wanted to know. "I don't know whether we have ever admitted a child of an atheist or communist parent, but we have admitted a child of non-Christians, De Jong had said.

Mr. Lyle McBurney as former parent and chairmanof the board did not spend much time in the witness chair. His counsel thought it was because the lawyers for Revenue Canada were beginning to realize that they were not helping their own case by cross-examining such competent witnesses very long.

Zandstra case different

One thing the lawyers for McBurney wanted to show is that there was a difference between the Zandstra case and their own. The Zandstra case is a 1974 Federal Court ruling which held that a "gift" had to be a voluntary payment without consideration or benefit to the payor. The case involved Mr. John Zandstra and the Jarvis Christian School. The court ruled that parents' contributions were not gifts.

Although Revenue Canada argued that there was no significant difference between the Zandstra and the McBurney cases, the judge disagreed and suggested that there was a difference.

Justice Muldoon indicated at one point that the question of what constitutes a gift lies at the heart of this trial.

Mr. Fitzsimmons estimated that the judge will take at least two months before he will render a verdict. He was impressed with the competency of the judge and his willingness to consider all the facts of the case.

In fact, Justice Muldoon was so eager to get all the facts that in an unusual gesture he invited both sides to send in further arguments they may have missed up to the time that he writes his decision.

Mr. Muldoon complimented both lawyers on their thorough and learned presentations.

Slow justice

Regardless of the outcome, it is expected that either side will take the case to the Court of Appeals and finally to the Supreme Court of Canada.

The McBurney case started when a Statement of Claims was filed in the Federal Court Trial Division on August 21, 1981. It will take several years before the final outcome will be established.

The action has been funded by the Educational Justice Fund of the Committee for Justice and Liberty in Tororito. Mr. Gerald Vandezande pointed out that "tax deductible" donations (transfer of personal property without consideration!) can be made to this fund.

In the meantime, the mills of justice grind slowly towards what everyone hopes to be a just resolution.

Time to relax over supper after two days of intense hearings.

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Feature

And the number of the lottery was 6/49 ...

Bert Witvoet

Well, well, the winners of the Lotto 6/49 prize have declared themselves. After keeping Canada guessing for a few days, Mr. and Mrs. Kelly from Brantford, Ontario produced ticket number 2,12,29,31,44,46 and claimed their nearly $14 million prize.

While many were waiting for the winner(s) to step forward, we at *Calvinist Contact* had a dream. We dreamt that we received a call from a person who is a member in good standing in a Calvinist church. He told us he was plagued by guilt and embarassment and that he was unable to come forward and claim the money. He tried to explain how he had come into his predicament.

The conversation went somewhat like this: "You see, once in a while I buy a lottery ticket. Other friends in my church do, too. Nothing serious, you know. I'm not after money. I don't really think that lotteries are a good thing. I believe that a man should work for a living, and not get something for nothing.

"But what's wrong with buying the odd lottery ticket, just for the fun of it? I mean, we have games of chance at school bazaars. How many beans are there in a jar? Nobody can count them; so it's pure guesswork. Guess the name of the doll that someone made; guess the number of stitches in a quilt; guess the number of hours it took to make a dollhouse.

"All of these are pure guessing games, well, almost pure guessing. What do I know about stitches in a quilt?

"So what's the harm in paying a few

bucks a week for a lottery ticket. I mean, I didn't expect to win the big one. I'm too much a realist for that. You know that the chance of being hit by lightning is 14 times better?"

(There was a silence) "And you got hit by lightning," one of us said.

"Fourteen times." (a groan) "I just thought in terms of $10, $50, maybe a couple of hundred bucks, no more. When you win a small prize you don't have to have your picture taken, and your name does not get smeared all over the newspapers."

"And consistory table ..."

"That's right. I never, never expected to win the big prize. Just think of it ... almost 14 million dollars. What am I going to do? How can I face my parents, the people of my church?"

We told the man that he should seek advice, see his pastor or a good friend. We promised not to reveal his name. He asked if he could come over and see us. We said yes.

"After hours?"

"O.K."

The man came to our office that very evening. It was a strange sight. Here was the richest man that had ever darkened our doorstep sneaking in through the barely opened front door as if he was Nicodemus. We sat down somewhere in the rear of the office so that no one could see him through the window.

We asked the man what he planned to do. Claim the money or let it go?

He talked about the various christian causes that needed support. What if he invested the money and drew 10% interest on it. That would yield almost 1.4 million dollars a year. He could bail out the local christian school, or maybe all the christian schools in Canada.

Then there were the world relief programs of the Christian Reformed and the Mennonite churches. Maybe if he used the money for that and kept nothing for himself, would that be all right?

None of us answered him.

"No, I guess not, they wouldn't take it."

"Wouldn't touch it with a ten-foot pole," we said.

"I didn't think so," he sighed. What am I going to do? Maybe I should just forget about it, not claim it at all."

"That would mean you would have to struggle for a whole year."

"You're right, I can't think straight anymore. What do you suggest?"

"Well, first of all, you should come to terms with what you have done. Was it wrong?"

"Yes, I think so. It must be wrong, otherwise I wouldn't feel that way."

"Is it only a feeling then?"

"No... I realize that I was willing to smudge the line because I thought I was dealing with small amounts. I'm not a materialistic person, believe me."

"We believe you."

"I was caught by the excitement of the game. Now I realize that I got trapped by a system that really amounts to legalized gambling."

"Yes, you voluntarily participated in the government's corrupt way of raising money."

The man looked at us and nodded. "You're right, I can see it now. I hope the Lord will forgive me."

"He will, you can be sure of that."

I guess I have to declare myself if I want this nightmare to end. But then what? I don't want the money."

"Once you declare yourself you have made yourself the owner of that money. By not accepting it you would probably put the money in limbo for years."

"What can I do then?"

"You could burn it right in front of your house with television cameras bringing it into millions of homes all over the world."

"That would be a powerful witness, wouldn't it."

"It would hit idolaters of our age right in the gut. Also, it would make our government look silly."

"Maybe, maybe not. They would probably end up thinking I was the fool for destroying all that money. Money can be a power for good, you know."

"Yes, maybe you're right," we said. "Perhaps you don't have the right to destroy all that money just to drive a point home.

"That's what I was thinking," said the man who by now was shaking his head, not being able to comprehend the mess he had gotten himself into. "Just think of how all that money could help starving people."

"I think you are going in the right direction," we suggested. "You can't give it to our own christian causes. You are too close to them. It would damage their reputation and diminish their witness. Think of a good cause you're not associated with, something far removed from you."

It was about at this point that the dream was interrupted. Someone was at the front door, trying to sell a raffle ticket for the local hockey club.

He was angrily sent away, not so much because he encouraged participation in a lottery, but rather because he had cut off a wonderful dream that promised a biblical solution to a very tricky social issue.

How will we ever known whether the man followed our advice and testified to his faith? He was really struggling with the question of lotteries.

And to think that we held the real ticket in our hands, and that the number was the number of a man pretending to be the number of the fulness of God — 6/7x7.

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Youth

Young People of the Maritimes

Distance and isolation problems

Cathy Kalverda

The Maritime League consists of approximately 100 members, spread out in seven churches; Halifax, Truro, Kentville, Shubenacadie, New Glasgow, Prince Edward Island and Fredericton. Halifax varies and usually consists of young people from other societies who are going to Dalhousie University. Since there are such great distances between several of the societies the board meetings are usually held in Truro which is the centre between Prince Edward Island and Fredericton. Members usually have to drive four to five hours while the others are under two hours away. So when there is a board meeting lots has to be covered, no one wants to make that trip too often.

It is remarkable that though some of the young people are so far apart and there are so few, they managed to get together and organize the Convention '81. It took dedication, drive and determination to make it work (as it does with all other conventions) and almost everyone in the League helped out. Since there are so few, there is a need for everyone to pitch in and no one is left out. So often in larger Leagues it is the selected few (willing or unwilling) who are the ones to organize.

Since the League is small everyone has an opportunity to get to know all the others and everyone has a chance at serving on the board or getting involved in some way. Of course, there are drawbacks, not too many new faces each year from which to choose a spouse!

The League also has a magazine called "Our Voice" which is circulated among the societies with the purpose of keeping in touch. Each society is required to send in two articles, telling what the society has been up to, giving each society an opportunity to find new ideas. This magazine is edited by the Prince Edward Island society and goes out approximately every two months.

Another thing that the League can be proud of, is the fact that each society comes up with $60.00 per person for S.W.I.M. They do this on their own using fund raising ideas, such as potluck suppers. I understand for most other societies this is supported by the church. Hurray for maritimers!

The main drawback for the young people who live in the Maritimes, is the fact that they live here. We live far away from active centres of the Christian Reformed Church. When it comes to post-secondary education distance is a problem. First of all for Calvin and Dordt representatives to come and encourage young people to join their schools is costly. They must travel across the Maritimes to make it worth their while and since our churches are rather small they can only expect a small turnout. Also to consider sending our children from here is a costly endeavour. Fortunately, since Redeemer College came into existence, there has been more advertising and recruiting.

Being located in Ontario, Redeemer's financially more feasible. Hopefully this will encourage us all to give Christian post secondary education more thought, helping us to give our children the best there is to begin a life of their own.

Another problem with distance can be seen in the rallies. Each year the society responsible for the rally must find a speaker. It is very difficult to find a speaker with a Christian Reformed background. When the choice has to be made there are not many avenues to follow. Who would they ask if they wanted someone from the A.A.C.S. or Salem or any other centre that could provide this service. Who is available, willing, and capable and just what is available? Again because our churches are small, choices are limited and the need to reach out to other sources is necessary. There is nothing wrong with this but it would be good to expose our young people to others who are committed to the Christian Reformed background, who have training in assorted areas. Perhaps there is a way to help them out by informing them who is available and in what area; through advertising or personal affairs. Any suggestions? We'd love to hear them.

Cathy lives with her family in Fredericton, NB. Her monthly series deals with the unique activities, struggles and joys of the Maritime Young People.

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

God's hand

God's hand is in the sunshine
In the snow and in the rain
His beauty can be seen in the children
Who call upon His name.
God's reflection can be seen in the sunset
In the waves washing up on the shores.
His love can be seen in His children
He's always got an open door.
His kindness, endurance and truthfulness
Can be seen in the flowers in the spring.
And to thank Him for His mercies
We hear the meadow-larks sing.
He's so good to us every season
Every day we're in His care.
And there is never one single moment
That I'm alone 'cause He's always there!

Dawn Nickerson. Y.P. Society President. Maranatha CRC, Woodbridge, Ont.

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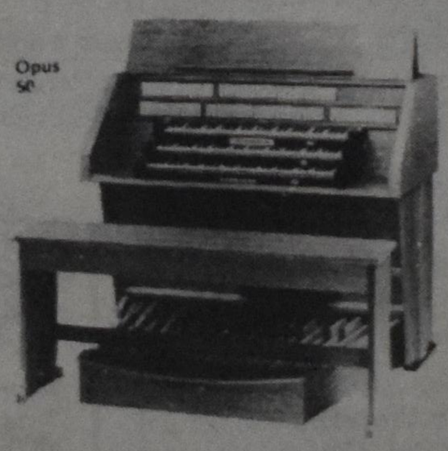
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Press Review

Carl D. Tuyl

The tax-collectors, never a very popular breed, have descended to new lows in public admiration. The opposition revealed some fairly heavy-handed methods employed by these twentieth-century publicans. Their boss, deputy minister Bruce MacDonald issued a strongly worded memo in which the Levi's were told to be nice to people.

Presently peripatetic Pierre (Prague, Berlin, Bukarest) was not very nice to almost peripatetic Brian (Rome, London and other assorted capitals) when he scheduled the introduction of a surprise budget on the day when Mulroney would have an audience with His Holiness the Pope. It was a misunderstanding, so it was explained, and if you believe that I know a bridge for sale in Brooklyn.

The Conservatives do not give the Liberals much leeway in election issues; Joseph Clark of earlier fame, became the spokesman for his party when he declared that the P.C.'s would continue Trudeau's peace efforts. That effort is given more visibility with Trudeau's visit to the East block countries, but it really needs to be strengthened by a visit with Andropov who remains incommunicado.

News from the provinces does not quite reach the level of high culture. In British Columbia rangers are shooting wolves from helicopters. In Toronto 16 diners gorged on a 24-course meal that set them back $600 a piece. A certain Mr. and Mrs. Kelly won the big one: 14 million smackeroos in the 6/49 lottery. In Calgary T.V. rights of the 1988 Olympics were sold to ABC for the sum of $386 million, and in Manitoba the provincial government used parliamentary trickery to stop debate on the French language bill.

In Ottawa Trudeau did not recognize the Chinese national anthem and sat through the whole thing, rising only when the joyful strains of "O Canada" gladdened his heart. Not very typical for our otherwise protocol-minded prime minister.

Your correspondent was in Banff where it was so cold that we were served orange cubes for breakfast. It was so cold that Rev. VanHouten's beard looked like icing on a cake. It was so cold ... I better quit while I am ahead.

Gromyko and Reagan like doing the Jekyl-and-Hyde routine. When the one raves the other becomes conciliatory, to keep us in suspense I guess. The presence of the Marines becomes increasingly a hot potato for the Reagan administration. Voices in favour of repatriation of the Marines become louder and louder. Speaker of the House, Tip O'Neil, told reporters that he had changed his position, and that he wants the Marines out. He claimed to have been misled by the administration.

West German Kohl is not a fearful man. He went on a diplomatic mission to Jerusalem, and placed a wreath at the monument for the victims of the Holocaust. Demonstrations galore of course!

German industry is doing more business with Saudi-Arabia, and seeing that German factories specialize in war-equipment, you can be sure that premier Shamir wants to talk about this commercial enterprise.

Divorce is going to be quicker, cheaper and easier in our country if the minister MacGuigan will get his way. There is a theological issue in that too of course. "From the beginning it was not so," but because of the hardness of hearts MacGuigan, like Moses, had to come up with more suitable divorce procedures.

In England you may not ask for black coffee anymore. According to those who reached this conclusion we must believe that "black" reeks of racism. Black is a political term, and black coffee should be called "coffee without milk." I wonder whether that applies to my ministerial robe. Should I next Sunday preach in my "robe without milk?"

Let me once more try to explain how cold it was in Banff last week. It was so cold that the Rev. Dr. Peter Van Katwyk needed a rake to comb his frozen beard, and it was so cold that the Bighorn sheep on Mount Norquay were provided with warm water bottles at night by people of the Department of Land and Resources. That's how cold it was. I know because I was there, and I am not yet quite thawed out.

Getting to know the Maritimes

The Fredericton CRC — an interesting assortment!

Cathy Kalverda

Fredericton is known as the city of stately elms since many of the streets are lined with beautiful elm trees. Our city has a beauty of its own, the St. John River runs through the middle of the city, many of the streets have beautiful old homes, and since we are a government city there are a number of old government buildings which all help to give Fredericton its special atmosphere. There are few factories and we boast of a university that is known worldwide.

It is in this city that you will also find the Fredericton Christian Reformed Church. The "church" actually began in Mr. and Mrs. Henry Pott's livingroom in 1954. This was the first official service, where 2 babies were baptized, and the first collection consisted of $3.09.

Like many other Christian Reformed Churches, this church family began with immigrants from Holland. In 1955 they began reading services and by 1956 a Sunday School was started with 16 children. It was the pastor that was stationed in Truro, Nova Scotia that became Fredericton's Home Missionary at this time. By 1958 there were eight families, but their request for a Home Missionary was turned down. Soon after this they outgrew the Pott's livingroom and began to use the Orange Hall. The Sunday School grew to 40 children.

In 1960, they had 13 families, and their request for a Home Missionary and to become an organized Christian Reformed church was granted. In 1964 they were finally worshipping in their own church building, with 17 families and a Home Missionary.

Since then our church has grown to 33 families and as of 1982 we have gone on our own, with the help of the Fund for Needy Churches. Even though we are few in number we are quite a diverse group. In recent years we have had new families "fresh" from Holland join us. Our backgrounds differ, with Baptist, Hervormde Kerk, Orthodox Presbyterian, Remonstranten, United and Christelijk Gereformeerd all intermingled. There are farmers, cookie and donut salesmen, craftsmen, businessmen, butchers, an army officer, students of the university etc., in our midst which allows for an interesting congregation.

Our numbers vary because of the university students who worship with us for a few years and then leave when they acquire a degree. Also we have an army training centre based in Gagetown, not too far from Fredericton, from which we get members who come and go. Some of our members live as far away as 70 miles, few live within 5 miles.

We are very thankful for all the blessings that our church has experienced and we hope that we may continue to worship the Lord together as a "family" growing spiritually and physically.

Cathy Kalverda, her husband and children live in New Brunswick and are members of the Fredericton Christian Reformed Church.

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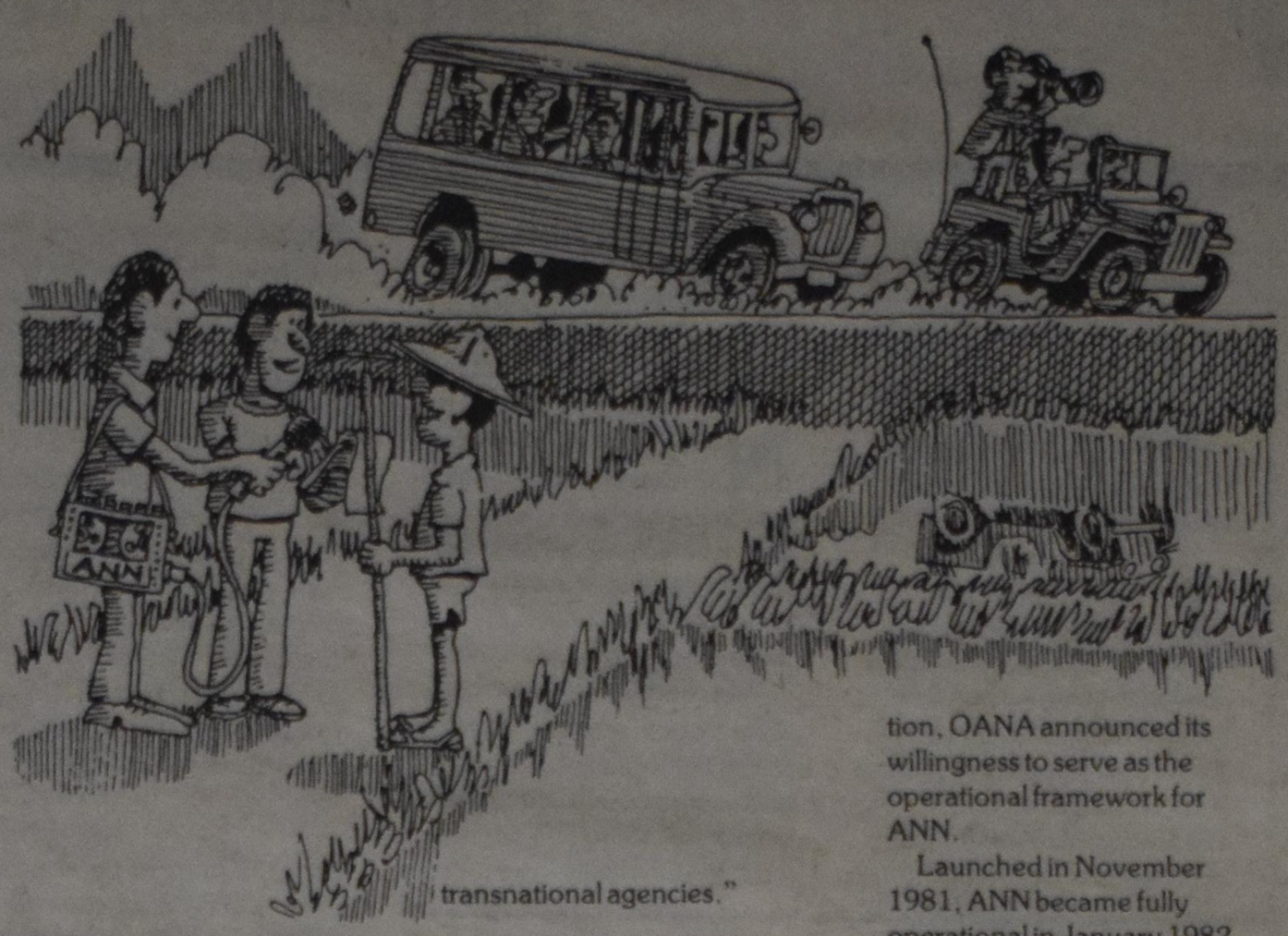

Desmond Avery

"We should not allow others to monopolize information about ourselves," said the Prime Minister of Malaysia, "We should expand our efforts at informing the world what is the truth about ourselves and what is fiction."

The occasion that promoted Dato Seri Dr. Mahathir Mohamad to make these remarks was the inauguration in 1982 of the Asia-Pacific News Network (ANN) at the Fifth General Assembly of the Organization of Asia-Pacific News Agencies (OANA) in Kuala Lumpur.

ANN is an exchange system that links 24 news agencies in 20 countries in the region, stretching from Moscow to Tokyo, from Turkey to Indonesia. Each of the 24 participating agencies can contribute 15 minutes a day (expandable at need), through five centres, located in Jakarta, Kuala Lumpur, Manila, Hanoi, New Delhi, Tokyo and Moscow.

ANN compliments big four

The purpose of this new exchange system, OANA stresses, is to complement the services of the transnational agencies, not to compete with them. By collaborating in this way, ANN, an association of agencies rather than an agency in itself, can cover information and ideas not normally dealt with by "the big four," Associated Press and United Press International of the United States, Reuters of Britain and Agence France-Presse of France.

Many of the news agencies that make up the network were originally founded as outposts of the transnational agencies, and their participation in the new network represents an important milestone in their development and their collaboration with other agencies in the region.

ANN serves great diversity

As the list of participating agencies shows, the ANN wire carries messages to and from some of the richest and the poorest nations in the world, the homes of most sharply differentiated cultures, ideologies and religions.

Such diversity makes ANN's task difficult but it is also what makes it necessary. In its own words, it aims to promote "goodwill, understanding, harmony and co-operation among the peoples in the region.

In this respect, its service includes news on the development process in Asia and the Pacific, socio-economic and cultural aspects of the way of life of the peoples in the region, and other such matters, which receive scant attention from the transnational agencies."

Unesco sponsored

Several events and phenomena combined to make ANN a reality. The most important of these was undoubtedly the formation of OANA 20 years ago, under the auspices of Unesco. OANA provided a structure within which news agencies could co-ordinate plans and discuss problems of the region.

Another impetus was the rapid development of telecommunications, accompanied by a growing insistence on self-reliance. In February 1979 at a Unesco-sponsored Inter-governmental Conference on Communication Policies in Asia and Oceania, held in Kuala Lumpur, the recommendation was made to set up a telecommunication network linking Asia and the Pacific for an exchange of news among the agencies in these areas. After almost two years of discussion between the Asian news agencies on how best to implement this recommendation, OANA announced its willingness to serve as the operational framework for ANN.

Launched in November 1981, ANN became fully operational in January 1982.

Meanwhile, the creation of the International Programme for the Development of Communication (IPDC) provided a means of funding the venture in its experimental phase. ANN was in the first group of projects to be funded by this programme in 1982. The following precis of a report by Mr. Yusof Bador, the Secretary-General of OANA in Kuala Lumpur, gives some idea of how the project is faring.

Development report

In 1982, a sum of $80,000 was allocated to training, equipment, holding technical meetings and creating a style book. Two training consultants were assigned to Thailand, Nepal and Indonesia.

A draft style book for the News Pool was circularized by the Press Trust of India. Technical meetings, held in Beijing and Seoul, proved useful in ironing out operational problems in the Network.

In 1983, $75,000 went for group training, equipment, technical meetings and a Training Co-ordinator. An Editorial Workshop was to be held in August in Jakarta, with the Indonesian ANTARA agency as host. The workshop was to bring together all staff actually handling ANN copy in member agencies to discuss operational problems and make recommendations on how to improve the performance of the Network. Priority was given to the purchase of equipment for use by the least developed news agencies to enable them to reach the Network.

Activities reviewed

The Secretariat is currently reviewing the performances of the Network, especially where the flow of news is inadequate in spite of links already established.

In addition to these activities, a technical survey was made in October 1982 by International Communications Systems Consultants, Ltd. They visited the major distribution centres — Delhi, Jakarta, Manila and Kuala Lumpur — and made recommendations on telecommunication tariffs, communication systems, automated switching and electronic editing processes, both for national operations and for links with ANN.

Through ANN, the amount of regional news items available to the Asia-Pacific users has risen by about 20 per cent since January 1982.

One of the main challenges facing ANN now is maintaining the quality and comprehensiveness of its coverage. A particular effort is being made to bring Papua New Guinea and the Maldives into the system. These concerns and others are pressing, but they should not obscure the significance of what ANN has already achieved: a system linking far-flung peoples and geographies with each other and with the world at large.

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THANKS

HEEREMA: Henry and Nellie Heerema and family thank all, who by their prayers, cards, letters and calls, expressed their love, concern and support in the tragic death of our dearly beloved son Heerke (Huck) on December 16, 1983. He will be greatly missed. He now lives in glory with our God in Heaven.
Thunder Bay, Ont.

BIRTHS

PLANTINGA: "May the glory of the Lord endure forever" (Psalm 104:31).
On December 21, 1983, we were blessed with KAREN JEAN. A sister for Rebecca and Philip. A grandchild for Mrs. A. Plantinga of St. Catharines and Mr. and Mrs. P. Altena of Mt. Hope.
Ed and Eileen Plantinga, 71 - 3270 Prospect St., Burlington, ON L7N 3M5

VANDEBEEK: With joy and thankfulness to God, we, John and Florence, wish to announce the birth of our firstborn, a son, JUSTIN WILLIAM, born on January 22, 1984. First grandchild for Mr. and Mrs. W. Zuidema of Burlington, Ont., and 18th grandchild for Mr. and Mrs. A. Vandebeek of Ede, The Netherlands.
3 Banff Court, E., Devon, AB T0C 1E0

WESTENDORP: With joy and thankfulness to our heavenly Father, Rien and Katherine would like to announce the arrival of a precious gift of a healthy daughter, SARAH ELIZABETH was born January 12, 1984, and weighed 9 lbs. 11 oz. She is a welcome little sister for James, David and Philip. Proud grandparents are: 9th grandchild for Mr. and Mrs. Frits Otten of Georgetown and 29th grandchild for Mr. and Mrs. Marten Geertsma of Belleville.
Home address: 788 Westbury Cres., London, ON N6J 3C7

Congratulations and Best Wishes!

Announce the birth of your son or daughter in C.C. Classifieds and we will send you a **FREE COPY** of CHRISTIAN PARENTS by Hans Zegerius (an $8.95 value)

BIRTHS

DAM: With joy and praise to God, we, Louie and Joanne thank our heavenly Father for entrusting to our care the precious gift of a son, MATTHEW RICHARD, born January 10, 1984, weighing 10 lbs. 8 oz.; 10th grandchild for Mr. and Mrs. K. Sikkens and 15th grandchild for Mr. and Mrs. C. Dam all of Fenwick.
801 Canboro Fd. W., Fenwick, ON L0S 1C0

MARRIAGES

STUIVENBERG-REID: "To everything there is a purpose, a time and a season..." (Eccl. 3:1).
Mr. and Mrs. Marinus Stuivenberg of Chatham, Ont., are happy to announce the forthcoming marriage of their daughter MARIA GRETA to RUSSELL GLENN, son of Mr. and Mrs. J. F. Reid, also of Chatham. The wedding will take place, the Lord willing, on Saturday, February 18, 1984 at the First Chr. Ref. Church of Chatham at 3:00 p.m., with Rev. Peter Hogeterp of Windsor officiating. We ask your presence in thought and prayer, if you are unable to attend.

ANNIVERSARIES

1959 February 12 1984
"In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:6).

HARM and ANNIE BISSCHOP
(nee De Beck)

will, the Lord willing, celebrate their 25th Wedding Anniversary.
We thank the Lord for our loving parents, and it is our prayer that He will continue to bless them and give them peace and happiness for many more years.
With love and congratulations from your children:
Laura
Bob & Carol (girlfriend)
Jeff
Karen
Home address: R.R.#2, Kent Bridge, ON N0P 1V0

Pernis Essex
1949 February 16 1984
With thanks to the Lord we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents,

ADRIAN and ROOKJE VANKEMPEN
(nee Speelman)

May the Lord continue to bless and guide you and keep you in His care in the years to come.
With love from:
Peter & Yikka VanKempen; Rosalie, Jenny — Sarnia
Janet & Henry Boot; Adrianna, Natalie — Wyoming
Gerry & Karen VanKempen — Sarnia
Ron VanKempen — Sarnia
Home address: 271 Centre St., Essex, ON N8M 1R3

OBITUARIES

The Ladies Society, "Pray and Work," of the First Chr. Ref. Church of Abbotsford, BC, extends its heartfelt sympathy to Mr. Abraham Paul and family in the loss of his wife

Mrs. WILLY PAUL

May the Lord give comfort in this time of sorrow.
Miss Alice Jansen, Pres.
Mrs. Mary Vos, Vicar

"A friend loveth at all times" (Prov. 17:17).
On Friday, January 13, 1984, our loving, faithful friend of many years entered into the rest laid up for her in heaven,

Mrs. WIL PAUL
(nee Vethaak)

Dear friend of:
Jo van Steenhoven — Bussum, Nederland
Willy Van Delft — Burnaby, BC

OBITUARIES

"The Lord is our Shepherd, we shall not want" (Psalm 23).
It pleased the Lord after a short illness to take to his heavenly home on January 19, 1984, our dearly beloved husband, father, grandfather and great-grandfather,

SYTZE (Sidney) DRYFHOUT

at the age of 77.
Beloved husband of Geertje (Gerdie) Dryfhout (nee Burgler).
Dear father of:
Theresa & Louis Molenhuis — Brampton
Kees & Emmy Dryfhout — The Neth.
Sjabbe & Ann Dryfhout — Springdale
Frank & Jane Dryfhout — Newmarket
Marsha & Tjeerd Smit — Brampton
Walter & Ann Dryfhout — Newmarket
Sita Borg (John Borg deceased) — Georgetown
Kathy & Weit Siderius — Brampton
David & Catrina Dryfhout — Norwood
Trudy & Richard Poot — Georgetown
Tony & Conny Dryfhout — Brampton
Dear grandfather of 46 and great-grandfather of 14.
Funeral service was held Saturday, January 21, 1984 from the Immanuel Chr. Ref. Church in Brampton.
Home address: 7900 McLaughlin Rd. S., R.R.10, Apt. 2101, Brampton, ON L6V 3N2

Very suddenly, on Wednesday, January 11, 1984, through a massive heart attack, the Lord took to himself our dear mother and grandmother,

LOIS KLOOSTER

age 63. We rejoice in the knowledge that she is with her Lord and Saviour.
Predeceased by her husband, our father, Henry Klooster, March 2, 1971.
Children:
Rita & Andy Brons; Henry, Anita, Lorianne, Wendy — Grimsby, Ont.
Bill & Ann Klooster; Willy, Sally, Rosalea — Shakespeare, Ont.
Henry & Jean Klooster; Torin, Darin, Becky — Ingersoll, Ont.
Janet & John Holleman; Brenda, David, Daryl, Susanne — Cambridge Station, NS
George & Maria Klooster; Aaron, Jared — Sault St. Marie, Ont.
Jack & Gina Klooster; Amanda — Ballinafad, Ont.
Joyce & John van Helden; Sarah, Jodi — Georgetown, Ont.
"I am the resurrection and the life. He who believes in me, though he die, yet shall he live, and whoever lives and believes in me, shall never die" (John 11:25,26).

Very suddenly, on Monday, January 16, 1984, God took to himself our dear brother and uncle,

DAAM MOLLEMA

We will miss him. May the Lord show his nearness and be a comfort to all the family.
Teade & Teuntje DeGroot (Mollema) — Fla.
Mark & Josie DeGroot — Mich.
Pat & Theo De Haas — Ont.
Don & Anneke Draper — NJ
John & Hennie Boddeus — NJ
John & Trudy VanBlarcom — Penn.
Jack & Betty-Ann DeGroot — NJ
Don & Ann DeGroot — NJ
Home address: Vars, Ont.

On January 12, 1984, our heavenly Father called home,

W.H. WELMERS

who faithfully served our congregation as elder, treasurer and vice chairman of consistory while residing in Brockville. His compassionate counsel which clearly reflected his relationship with his Lord and Saviour is gratefully remembered. Our thoughts and prayers are with Mrs. Welmers and family at this time of sorrow.
The congregation and consistory of Bethel Chr. Ref. Church, Brockville, Ont.

OBITUARIES

On January 6, 1984, the Lord took home our dear husband, father and grandfather,

GEERT ALDERS

at the age of 67 years.
Beloved husband of Gezina (nee Bruinenberg).
Father of:
Bernardus & Margret Alders; Nina, Olaf — Burlington, Ont.
Femmie Scott; Cassandra, Melissa — Burnaby, BC
Rick & Carol Alders; Brenden — Wellandport, Ont.
Predeceased by son Gerald.
R.R.1, Wellandport, Ont.

On Sunday, January 15, 1984, through a great tragedy, the life of our dear daughter, sister, sister-in-law and aunt,

RIA DE JAGER
(nee Wiersema)

was taken to her eternal home. We deeply mourn for her but are comforted that her earthly strife is finished. "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:28,29).
Dear daughter of:
Hank and Lammie Wiersema — Orillia
Dear sister, sister-in-law and aunt of:
Howie and the late Sharon Wiersema; Ron, Kim, Jennifer — Downsview
Henry & Gail Wiersema; Steven, David, Mark, Jason, Rachel — Strathroy

PERSONAL

Single Christian woman, Dutch descent, with a professional outlook on life, wishing to get in contact with a Christian man in his thirties or forties, to establish a relationship that may or may not lead to marriage. Children from a previous marriage are no problem. My view on relationships include sharing, giving within realistic terms, communication without giving up one's own conviction, and companionship. My interests include childcare, crafts, music and sports. I tend to be independent. I am 5'11", ashblonde, in my mid-thirties, with a ready smile, and I make friends without great difficulty. I will answer all honest well-meaning replies. Please write to: Calvinist Contact, Box #4791, 99 Niagara St., St. Catharines, ON L2R 4L3

WANTED

ACCOMMODATION

We are looking for a **fully furnished** house, apartment, townhouse or condominium for rent for our family (husband, wife and 3 children); for approximately 2 months this summer (early July - early September, 1984). Preferably in the Oshawa area or nearby. Please contact: Mrs. Julia K. MacLeod, c/o Texaco Trinidad Inc., Forest Reserve, Trinidad, West Indies

Available immediately is a room for a christian girl seeking accommodation in Toronto. Anyone interested please call: Mrs. Margaret Calcutt after 7:00 p.m. at 292-2893.

FOR RENT

Oshawa: For rent; 3 bedroom semi. Beautiful furnished rec. room. In good condition; available 1st or 15th of March. For further details phone: 579-1402.

Florida condo
2 bedrm. apt., Indian Rocks Beach, available for rent; ideal family place (some dates sold). Phone (evenings) Toronto: 455-1359.

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WANTED

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

WANTED

Wanted to buy

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Classifieds

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for an opening in **grade 1** for the period from March 19 - June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. J. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: 416-451-3236 (school).

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL, Smithers, BC invites applications for possible openings in the areas of **Biblical Studies, English, Social Studies, French, Mathematics, Science,** and **Home Economics.** Send applications to the principal, Rien Moeliker, P.O. Box 3635, Smithers, BC, Canada, V0J 2N0; phone: 604-847-4238.

BURLINGTON: Trinity Christian School in Burlington has a **half-time** position available in **special education** for September, 1984, and possible openings at the primary and intermediate levels. Address letters of inquiry to: Mr. A. VanderLaan, principal, Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7; phone: (416) 634-3052 (school).

GUELPH: John Calvin Christian School invites applications for possible openings **grades 1-6.** Consider becoming part of our challenging community situated in a university setting. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or 836-6507 (home).

LUCKNOW: The Board of The Lucknow and District Christian School invites applications for the position of **teaching principal** for the 1984/85 school year. Send letters to: Mr. Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016.

ORILLIA: Orillia Christian School invites applications for a possible opening at the **grade 7 level** for the school year 1984-85. Ability to teach French and an interest in physical education would be an asset. Please send all applications to: Mr. Hugo Marcus, Principal, Orillia Christian School, Box 862, Orillia, Ontario L3V 6K8; phone: 705-326-0532 or 705-326-1701.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching principal** for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

SARNIA: Sarnia Christian School will require an additional teacher for one of the grades in the upper elementary classes, beginning September 1984. Send resume to: Mrs. K. de Waal, 1458 Cathcart Blvd., Sarnia, ON N7S 2J2 or contact the school at: (519) 344-4562.

STRATFORD: Stratford and District Christian School has a possible opening for the position of **teaching principal.** Application forms and/or information may be obtained from: Mr. A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1. Or call: (519) 271-7292 (school) or 284-1031 (home).

TERRACE: Centennial Christian, an interdenominational school, offering grades K-7, located in scenic North Central British Columbia, has probable openings in its **K/1** and **4/5** combination classes, starting September 1984. Applicants with a strong Christian commitment and a background in music are especially invited to apply. Contact: Joe Vander Kwaak, Chairman Ed. Commission, 2304 Evergreen St., Terrace, BC V8G 2P8; phone: (604) 635-5669.

TEACHERS

Surrey: The Surrey campus of John Knox Christian School will be needing a **grade 3 teacher** for April-June, 1984. In addition, applications are being accepted for a **grade 6 teacher** for the 1984-85 school year. Send applications to the Education Committee, John Knox Christian School, 9115 160th Street, Surrey, BC V3R 4N4

TEACHERS

ST. CATHARINES: Calvin Memorial Christian School invites applications for three possible vacancies: **primary, junior and part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**
For futher information contact: **F. Herfst, Principal 604-581-1033.**

The Society for Christian Education in Southern Alberta will be opening a new elementary school in Taber, Alberta, September 1984. With a projected enrollment of 60 students in Kindergarten through grade 6, we require **2 teachers** plus a **teaching principal.**
If you are interested in becoming part of a fast growing Christian School Community, we invite you to apply now.

Please direct all correspondence to:

Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: 403-327-4223 (school) or
403-328-7195 (home)

Smithville District Christian High

invites applications for possible positions in the following subjects:

- French
- Business Education
- Music
- Bible
- Senior Mathematics
- Senior Science
- Girls' Physical Education
- Family Studies

Please address all inquiries and application letters to:

Mr. M.B. Stroobosscher, Principal
Smithville District Christian Highschool
Box 310, Smithville, ON L0R 2A0

EDMONTON
Christian Schools

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elementary
intermediate
junior high
senior high

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The Education Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

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Phone: (416) 643-1628

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The choir of the Chr. Ref. churches of Brantford is in need of a **director** beginning a new season in September, 1984. For information please contact Mr. G. Schipper at (519) 753-9452.

Full-time **driver-salesman** needed for wholesale florist to sell tropical plants. Hamilton area. Reply to: Box #4792, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Please forward letters to:

Dr. Tom Zeyl
P.O. Box #218
Smithville, ON L0R 2A0

Holland Christian Homes Inc.

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Holland Christian Homes Inc.
Attention: Executive Committee
7900 McLaughlin Rd. S.
Brampton, ON L6V 3N2

Trinity Christian College

Palos Heights, Illinois

invites nominations and applications for the position of

PRESIDENT

The president is the chief executive officer of the College and reports directly to the Trustees. Trinity is a four-year liberal arts college committed to Christian higher education in the Reformed tradition.
Duties begin **September 1, 1984,** or negotiable with the candidate.
Deadline for application is **April 1, 1984,** or until the position is filled.

Address inquiries and nominations of recommended individuals to:

Dr. Burton Rozema
Secretary, Presidential Search Committee
Trinity Christian College
Palos Heights, Illinois 60463
Phone (312) 597-3000 ext. 50

Trinity is an EO/AA Employer

Classifieds / Events

HELP WANTED | HELP WANTED

Knight Publishing Limited

invites applications for a new position involving

PROMOTION AND SALES

for its weekly publication, *Calvinist Contact*. Experience in magazine promotion and circulation is an asset. Self-motivation and knowledge of the Reformed community is essential.

Send resume and inquiries by February 29, 1984 to:

Keith Knight
Knight Publishing Limited
99 Niagara St., St. Catharines, ON L2R 4L3

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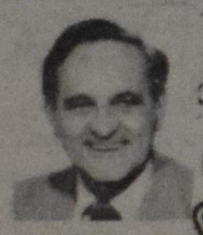
of P.H. Hiller Realty Ltd.
935 Main Street W.
Listowel
Ph. 519-291-1544
eve: 291-1395

REAL ESTATE



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A.E. LePAGE

Garden of Eden

Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to $135,000. Contact Chris Stewart, 327-2111 or 327-0619.

Announce Upcoming Events

Keep the Christian community informed about what's happening!

Did you know that groups and organizations can announce, **free of charge,** upcoming events in C.C.'s Calendar of events?

Announcements should be very brief and be sure to check the calendar's advertising deadlines.

Calvinist Contact reserves the right to edit announcements.

Send or phone in your announcements to:

Calendar of Events
c/o Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3

Calendar

Feb. 11-12 Canadian Organic Growers holding seed conference at the Civic Garden Centre, Edwards Gardens, **Toronto.** Bring seeds from the "Old Country", to exchange with other seed savers. To register call Ken McMullen, at 484-9345.

Feb. 18 Organizational meeting of a Ref. Chr. Business and Professional Association; at Redeemer College, **Hamilton** at 10 a.m., Dr. James Payton of Stratford CRC guest speaker.

Feb. 25 Andre Knevel organ recital at **Welland** Avenue United Church at 8 p.m. St. Catharines, at 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 10	Tues. Feb. 7	Thurs. Feb. 2-8:30a.m.	Wed. Feb. 1-8:30a.m.
Fri. Feb. 17	Tues. Feb. 14	Thurs. Feb. 9-8:30a.m.	Wed. Feb. 18-8:30a.m.
Fri. Feb. 24	Tues. Feb. 21	Thurs. Feb. 16-8:30a.m.	Wed. Feb. 15-8:30a.m.

toronto airport
hilton international
5875 Airport Road
Mississauga, Ontario

Holland Festival

8 februari - 25 februari
1984
(iedere avond behalve op zondag)

Komt u naar dit bijzondere 3 weekse festival waar u een keur van echte Nederlandse gerechten kunt proeven zoals:

haringsla - groentesoep met balletjes - gebakken schol - erwtensoep - hutspot met klapstuk - en nog veel meer ...

Al deze heerlijkheden zijn door experts klaargemaakt en worden met zorg gepresenteerd en geserveerd in de intieme gezellige sfeer waar wij zo beroemd om zijn ....

Er is natuurlijk een muziekje op de achtergrond ... en "Last but not least" geeft het "Toronto Airport Hilton Hotel" u tijdens het festival de kans een retourbiljet te winnen Toronto-Amsterdam, aangeboden door KLM Royal Dutch Airlines.

Bel ons even voor uw reserveringen: **677-9900, Ext. 259**

LET'S PLAY CHESS

Editor: Pete Layer

THE NOVEMBER LADDER

Contestants Problems:	#980	#981	#982	#983	Sub. Total	Prev. Total	Total
Points:	3	2	3	2	10	Total	
K. Amsinga (VIII)	3	2	3	2	10	56	66
P.W. Lamain	3	Game only			3	55	58
J.B. Douwes	3	Game only			3	3	6

Comments

Only three solutions managed to reach my desk by deadline time. I expect the Christmas mail to clear by next month and see at least three more December Solutions. Everyone scored perfect on solutions sent in. Keep it up.

The November Solutions

#980 (Game) 1. --, R-R7 ch.; 2. RxR, QxP ch.; 3. K-R1, R-R1 ch.; 4. N-R3, BxN etc.

#981 (Gamage) Key: 1. N-Q1 threat: 2. R-QB3 mate

#982 (Wirtanen) Key: 1. R-K5 threat: 2. R-Q5 ch., etc.

Variations: 1. --, PxR; 2. B-K1 etc. 1. --, P-Q4, 2. NxQR; etc. 1. --, P-B5; 2. R-K4 etc. 1. --, P-B7; 2. R-K2 etc.

#983 (Umnov) Key: 1. Q-B6, threat: 2. QxP mate.

Life

Positive attitudes

How to Enjoy Living, James A. Nelson, Accent Publications, Denver, Col., 1982; pb., 159 pp. Mrs. Helen Tangelder, Strathroy, Ont.

This is a practical Christian book on how to enjoy life. The author refers to Biblical characters as our example for a positive attitude to commitment. He encourages the reader to face up to his responsibilities and to have an honest self evaluation as he tries to live a meaningful life in a broken world. Recommended challenging reading.

Lifestyle

A book for today

You and Your Thoughts. The Power of Right Thinking, Earl D. Radmacher, Ronald N. Haynes Publishers, Inc., Palm Springs, Cal., 1982; pb., 112 pp. Mrs. Helen Tangelder, Strathroy, Ont.

Today when the computer has become a controlling force Dr. Radmacher urges us to use our mind and to have God-controlled thoughts. As a man thinks in his heart, so is he. The mind must be in charge of experience and emotion. God has the victory over Satan for the Christian and his thinking. A good book to use in the battle against the Evil.

Lifestyle

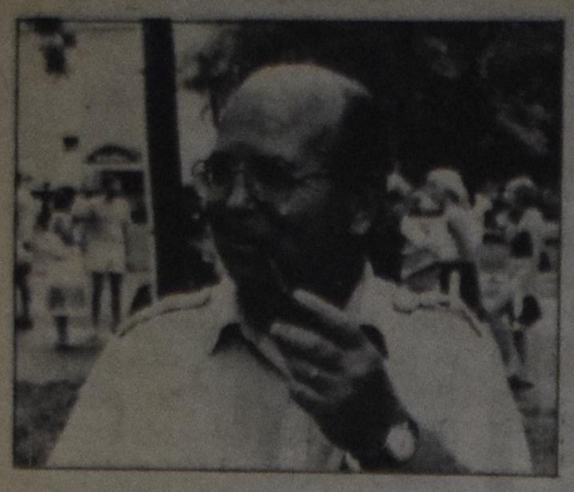
Living spirit-filled

Growing Pains - The risks and rewards of Love, Bea Fosmire, pb., 125 pg., $4.95, Zondervan, June 1983. Christine Farenhorst-Praamsma.

Growing Pains is a book about Love, the kind of Love needing a capital L. No matter what happens in a person's life, there is that Love to shelter you. Author Fosmire deals with the need for, pursuit and meaning of Love illustrating this in factual stories of people she has met. The book does not deal with such controversial topics as divorce, abortion, or murder in themselves, but rather stresses the importance of admitting guilt, accepting forgiveness, and living a life filled by the Holy Spirit.

This is a readable book, not difficult in terms, fostering compassion as you turn the pages.

Dutch



Van Halsema's onthullingen

Haring Staartjes

Herman de Jong

U weet natuurlijk dat Nederland een heel leger straatmakers aan het werk houdt. Die lui volgen een drie-jarige cursus en dan ben je nog maar straatmaker derde klas. Het is een gedegen, eerzaam beroep, qua stand net iets onder dat van een politieagent, rechercheurs niet meegerekend natuurlijk.

Net voor onze reis naar Canada struikelde Margriet haast over een paar balsturige tegels en drong er op aan dat ik dit door zou geven aan het bureau Gemeentewerken. Nu moet men zoiets een beetje aandikken, anders komt er niemand opdagen om die tegeltjes recht te leggen. Daarom wachtte ik met telefoneren tot Margriet eventjes de deur uit was. Ik kreeg de adjunct directeur aan de lijn en vertelde hem op ernstig-zakelijke wijze dat er nu al drie mensen van het flatgebouw in het ziekenhuis lagen met gebroken benen vanwege het zeer golvende trottoir. Men noemt dit een leugentje om bestwil.

Een week later werden genoemde tegels bekeken en in kaart gebracht door een keurig geklede heer.

Weer een week later verschenen drie pas afgestudeerde straatmakers om acht uur 's morgens ter plaatse, trokken hun overalls aan ter bescherming van hun Levi's en gekleurde sporthemden, bekeken met een ernstig gezicht de tegels, ontdekten dat ze zand nodig hadden, en spoedden zich per gemeenteauto naar de zandopslagplaats welke zich waarschijnlijk aan de andere kant van de stad bevond, hetgeen zou kunnen verklaren waarom ze pas tegen tienen weer op kwamen dagen. Toen was het juist koffietijd geworden. Het is aardig om te zien hoe ook jongelui bedaard te werk kunnen gaan. Ze zetten zich neer op de trottoirband met hun trommeltjes en thermosflessen en aten ernstig hun boterhammetjes. Volgens Groninger gewoonte spraken ze niet veel, fleurden enkel op als er een aardig meiske voorbij kwam. Ik kreeg het gevoel dat deze mannen wel wisten dat heel Nederland van hen afhankelijk was. De ziekenhuizen waren minder vol want benen werden er niet meer gebroken. Ook de hondjes strompelden niet meer en konden al hun aandacht wijden aan de scoop-tegels en het beruiken van eeuwenlang beplaste boompjes, die het zo weelderig doen in onze plantsoenen.

Ook voor de buurtbewoners die zich met vervroegd pensioen of vanwege werkeloosheid en zwakke ruggen thuis bevonden, zou dit een mooie afwisselende dag worden. Ik zag tenminste verscheidene gordijnen opengaan en slaperige gezichten verschijnen achter de gezellige vensterbank-planten. Het was inmiddels al elf uur.

De jongens dronken eindelijk hun laatste slokje koffie, grepen gelijktijdig naar hun borstzakjes waarin zich de pakjes Drum bevonden en draaiden traag dunne sigaretjes. Ik fluisterde verrukt: nu zullen ze dan eindelijk aan het werk gaan. Daar moest ik bij zijn. Ik liftte naar beneden en toen ik het groepje naderde waren ze juist bezig de dagtaken te verdelen. Wel vervelend dat de gemeentewagen niet ter plaatse geparkeerd kon worden want nu hadden ze een kruiwagen nodig om het zand te vervoeren. Er moest dus fluks gebruik gemaakt worden van de auto-telefoon. Ik drentelde achter ze aan en hoorde net dat de Centrale Werkplaats geheel zonder kruiwagens zat, maar dat ploeg drie, werkzaam zijnde in de 'Oude Kijk in 't Jatstraat er misschien een over had. "Zal ik u even verbinden?" vroeg de Centrale Werkplaats telefoniste beleefd, waarop het jong antwoordde: "Mag gerust, laiverd, moar 'n zere aarm heb ik nait, over..." De ernstige gezichten der vakbekwame jongelieden ontdooiden in een meesmuilende glimlach. Na veel gekraak en geknetter kwam ploeg drie door de ether. "Boonstra hier, wat mot je, over... Hest dou 'n kruiwoagen veur ons, Boonstra? Over...."Hai het 'n lekke baand, woarom gebroek'n ie joen schopp'n nait veur dei drei klaine tegeltjes, over....Ken nait, woag'n stait ien 'n andere stroat .... hoal hom dichterbie, over.... Ken nait, 't stait hier vol mit lutje schiet autootjes, over....Oke, hoal hom moar op, moar den wel hail eem'n bie 'n fietsemoaker aan, over ... Doch ie dat dei zo'n baand er oaf kriegt mit zien fiene fietsegeraidschop, over... Wait 'k nait, anders moar noar 'n garage, moar votmoak'n, 't is zo twaalf uur, Jampie is joarig en doarum eet'n wie in 'n hotel, over... Magg'n wie mit ? over... Bist gek, wie will'n er gain snotjongs bie hebb'n, over en oaf"!

Tegen twee uur zijn ze terug. Het halen van een kruiwagen blijkt nu overbodig te zijn geweest: er is vlakbij een parkeerplaats vrijgekomen. 'k Ga weer eens kijken wat ze nu versieren. In de lift kom ik de mannenbroeders Visser, Munting en Keizer tegen, die klaarblijkelijk van dezelfde gedachte waren. We begeven ons naar het tegel-slagveld. Voor we er erg in hebben zijn er zo'n zestig tegels losgewrikt en opgestapeld. Visser zegt: " 't Waren er toch maar drie, jongelui?" De verstandigste knaap kijkt op van z'n zware werk. "Dach ie dat we veur drie tegels terugkwamen?" Daar zit wel wat in en we knikken verheugd naar elkaar. Met de handen in onze zakken staan we hun werkvaardigheid te bewonderen. Visser mompelt voor zich uit: "Wat moeten zulke jongs toch hard werken, niet?". Munting: "Daar moet nog een beetje meer zand onder dat linker-boven heurntje, mien jong. 't Is niet helemaal waterpas nog." Visser weer: "Munting, jongs zell'n niet wet'n wat 'n heurntje is" Keizer doet ook een duit in het zakje: "Ie moet niet zo 'ard wark'n jongs, 't natte zweet loop oe ja bie rug omhoog!"

Tegen zulk subordinair gekeuvel vermag geen mens kalm te blijven. De jongens hebben tien tegels op het keurig verspreide zand gevleid en maken aanstalten om in staking te gaan. Verschrikt staken we ons gepest. Stel je voor dat ze het hele zwikkie zo achterlaten. Munting zegt liefjes: "Kom, mannen, die jongs doen ja zulk prachtig werk, we zullen ze ieder twee zoute haringen uit de viswinkel haal'n. Als we terugkom'n zijn jullie er zeker nog wel, he? Warempel, zonder haarntjes kan ja geen mens fatsoenlijk tegels leggen."

Niet alleen zijn ze er nog maar ze zijn ook met de laatste rij tegels bezig. "Wel, wel, wel, "zegt Keizer," kiek nou toch eens an, ik heb van mien lev'n nog niet zo'n mooi veldje tegels zien. Daar rolt geen knikker vanaf, hoor!"

's Avonds kijken Munting en ik vanaf het gezamelijke balkon neer op het trottoir Een grote zwarte poes loopt miauwend over het aangeschrobde zand. "Dat kan uutkom'n", zegt Munting, want de jongs hebt de haringstaartjes als aandenk'n onder de laatste tegel begrav'n."

Ouderdomspensioenen gaan omhoog

(Canadian Scene) — Ouderdoms-pensioenen, kinderbijslag en de uitkeringen van het Canada Pension Plan zijn per 1 januari j.l. omhoog gegaan.

De Minister van Volksgezondheid en Sociale Zorg Monique Begin heeft bekendgemaakt dat het ouderdoms-pensioen voor het eerste kwartaal van 1984 met 5 procent verhoogd zal worden, hetgeen de uitkeringen aan 2.5 miljoen gepensioneerden verhoogt van $260.52 tot $263.78. Dat is dus voor de maanden januari, februari en maart.

Het zg. maximum guaranteed income supplement voor een alleenstaande gepensioneerde stijgt tot $265.60, hetgeen een persoon die zowel het ouderdomspensioen als het maximum supplement ontvangt een totale uitkering van $529.38 verschaft.

Het maximum supplement voor een echtpaar, waarvan beiden gepensioneerd zijn, stijgt van $201.65 tot $204.86 per persoon, hetgeen dan in totaal (met inbegrip van het gewone ouderdomspensioen) per persoon neerkomt op $468.64 of $937.28 voor het echtpaar.

De zg. 'spouse's' uitkering gaat omhoog van $462.64 naar $468.64. Dat zijn uitkeringen aan personen tussen de 60 en 65 jaar, wier echtgenoot(e) recht heeft op OAS & GIS betalingen.

Kinderbijslag voor kinderen onder de 18 jaar stijgt in de meeste provincies van $28.52 tot $29.95 per maand. Dat heeft betrekking op 3.6 miljoen Canadezen ten behoeve van 6.6 miljoen kinderen.

De 1.5 miljoen Canadezen die uitkeringen ontvangen in het kader van het Canada Pension Plan ontvangen dit kwartaal 6.7 procent meer.

Deze uitkeringen worden gebaseerd op de werkelijke inkomsten van de betrokken persoon en de premie die de persoon tijdens zijn dienstjaren heeft betaald. Er zijn minimum en maximum inkomsten waarover premie betaald wordt.

In 1984 was het minimum waarover betaald moest worden $2.000 en het maximum $20.800. Een persoon die minder dan het maximum verdiende en dus ook minder dan de maximum premie heeft betaald, krijgt ook een lagere uitkering.

Geef **Calvinist Contact** als een verjaardagskado ... het houdt z'n waarde.

Uit Nederland

(Radio Wereld Omroep)

Ontdooiende verhoudingen

Nederland en de Sovjet Unie zijn het in Den Haag eens geworden over een wetenschappelijk en cultureel uitwisselingsprogramma voor de jaren 1984 tot 1986. Hiermee wordt de draad opgenomen van het culturele accoord dat in 1980 door Nederland werd bevroren als reactie op de Russische inval in Afghanistan. De komende twee jaren zullen dus weer een uitwisseling te zien geven van hoogleraren, studenten en allerlei deskundigen op het gebied van onderwijs, wetenschappen en cultuur. Bijzondere aandacht zal worden gegeven aan het bevorderen van samenwerkingsprojecten tussen universitaire instellingen in Nederland en de Sovjet Unie. Voorts zijn in Den Haag afspraken gemaakt voor het uitwisselen van tentoonstellingen, muziekgezelschappen en ballet-groepen.

Suriname te weinig eerbied voor mensenrechten

In de VN-commissie voor de mensenrechten heeft Nederland scherpe kritiek laten horen op het beleid in Suriname. De Nederlandse vertegenwoordiger zei bijzonder bezorgd te zijn over de weigering van Suriname om de internationale verdragen op dit punt te eerbiedigen en te verzekeren. Hij verwees ook naar het beroep dat de Interamerikaanse Commissie voor de Mensenrechten op Suriname heeft gedaan, om optreden en wetgeving ingrijpend te wijzigen. De conclusie van deze commissie dat in Suriname een onafhankelijke rechtspraak en eerbied voor de fundamentele mensenrechten moeten worden hersteld onderschrijven wij volledig, aldus de Nederlandse vertegenwoordiger.

Wapenstilstand

Na meer dan zeven weken is er in Nederland nu een einde gekomen aan de ambtenarenacties tegen de salariskorting met 3 procent per 1 januari. De acties waren met name merkbaar bij de douane, bij de post en bij het openbaar vervoer. De ambtenarenbonden hebben wel duidelijk gemaakt dat er nieuwe stakingen en stiptheidsacties zullen komen als er geen reëel overleg komt over de arbeidsvoorwaarden voor de jaren 1985 en 1986.

Kortstondige pijn — voorspoed op lange termijn?

Het dagelijks bestuur van de EG zegt dit jaar een half procent groei te verwachten en volgend jaar anderhalf procent. Dat is heel wat minder dan in de Verenigde Staten en in Japan. Voor Nederland wordt dit jaar slechts een economische groei verwacht van drie tiende procent en volgend jaar zelfs geen enkele groei. Daarentegen wordt gerekend op een verdere stijging van de werkloosheid in Nederland tot 17,6 procent in 1984 tegen 10,9 procent gemiddeld in de gemeenschap. Nederland blijft hiermee koploper.

De moeite waard

In Lelystad zullen twee 17e-eeuwse Oost-Indië-vaarders op ware grootte worden nagebouwd. Deze toeristische attractie, het Batavia-expocentrum genoemd, moet in de zomer van 1985 klaar zijn; het komt op een groot betonnen platform in het Markermeer. De twee Oost-Indie-vaarders, de Batavia en de Saerdam, zullen zo authentiek mogelijk worden nagebouwd. De bedoeling is dat er enkele malen per jaar mee wordt gevaren. Rond de beide schepen zullen ook verscheidene tentoonstellingen te bekijken zijn, over onder andere het bouwen van houten schepen. Het hele projekt kost ongeveer 45 miljoen gulden.

Bij het recht(s)e eind

In Nederland heeft zich een nieuwe partij gepresenteerd: de burgerpartij voor recht en vrijheid. Ze is voortgekomen uit gesprekken tussen leden en oud-leden van een aantal meest zeer kleine rechtse partijen. Handhaving van de rechtsorde en strenge bestraffing van de misdaad staat hoog in haar vaandel. Verder wil de burgerpartij dat mensen met een uitkering verplicht worden te werken, bijvoorbeeld als straatveger en sneeuwruimer. Voor jonge werklozen wordt gedacht aan te werkstelling in kleine bedrijven.

Ben je gelukkig?

Ja, ben je gelukkig?
Gekke vraag! Dat gaat niemand wat aan.
Wat heeft een ander daar mee te maken?!
Durf je jezelf de vraag te stellen:
'Ben ik gelukkig?'
Daar is moed voor nodig.
Nog meer moed nodig om deze vraag te beantwoorden.
Gelukkig?
'Ik?
Nou ja, ik vermaak me over het algemeen best.
Dat zal ongetwijfeld.
Maar, nogmaals, durf je jezelf die vraag te stellen?
Waarom zul je je die vraag ook stellen!
Het is een gevaarlijke vraag!
Waarom zul je de onrust die zo nu en dan
(en misschien wel vaak)
door je heen trilt, erger maken?
Waarom zou je het heimwee wat in je leeft,
soms diep weg, aanwakkeren?
Waarom zul je dromen van dingen die toch nooit werkelijkheid zullen worden?
Dromen zijn bedrog!
Het leven is nu eenmaal zo, probeer er het beste van te maken.
Maar begin niet over GELUK te zeuren!
Ja, het leven is nu eenmaal zo:
Geen plaats voor dromen en dromers.
Dromen vallen in scherven en dromers worden uitgelachen.
Maar het LEVEN is anders
Het echte Leven.
En dat bestaat!
Een leven waarin niet over geluk gedroomd behoeft te worden, maar waarin het geluk werkelijkheid is.
Er is een Boek waarin het over dit LEVEN gaat.
Waarin het gaat over lemand die zegt het LEVEN te zijn,.
Het is een boek waar van ieder de titel kent.
Haast iedereen heeft er een mening over!
Maar bijna niemand kent de inhoud...!
Dat boek is de BIJBEL.
Daar staat o.a. in:
'Ik (Jezus Christus) ben de Weg, de Waarheid en het LEVEN'
'Die in Mij gelooft heeft het eeuwige LEVEN'

Niet te geloven?
Inderdaad, niet te geloven dat dit Boek, waarin het geheim van een werkelijk gelukkig leven staat, zomaar overal te krijgen is.
Lees er eens in!

(Overgenomen uit De Kruisbanier, evangelisch Vlaams weekblad)

MET EEN DUCA RRSP

WEET U WAT U KRIJGT

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GEEN SCHOMMELINGEN van de goudmarkt
GEEN SCHOMMELINGEN van de termijnmarkten

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geen extreem hoge interest percentages uit het verleden en geen extreem risico in de toekomst.
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Toronto East – Scarbourgh, c/o Philip's Electronics Ltd., 601 Milner Avenue, 292-5161, ex. 2757
Brampton – Holland Christian Homes, 7900 McLaughlin Rd. South, 453-1971
Newmarket – 17 Main Street North, 898-4543
Orangeville – 207 Broadway Street, 941-8211

Books

Building on the Rock

Rev. Henry Van Andel

No feuds in the congregation

You have heard that it was said by the men of old: "You shall not kill; and whoever kills shall be liable to judgment." But I say to you that everyone who is angry with his brother shall be liable to judgment.
Matthew 5:21,22.

The law of Moses said: "You shall not kill." The Jewish leaders had added to it that a killer was liable to judgment. The word "judgment" points to the Jewish courts of justice. There was one in every city consisting of twenty-three members. In these courts a killer was judged.

Jesus maintained the Jewish system, but he says that these courts should also judge a person who is angry with his brother.

Jesus does not point to temporary anger. In human life we can be angry with each other for a while and soon be reconciled again. In that way husbands and wives can have an argument. Parents can be annoyed with their children. Brothers and sisters in a family can quarrel. Members in the church can feel offended.

All this can happen while there is still a relationship of love. Because of this relationship peace is soon restored.

But sometimes there are lasting feuds in the church. Then families are constantly on bad terms with each other because of an incident that happened long ago. It may even run into generations. In such cases every one knows that there is hostility between family X and family Y. The officebearers know it too. Attempts to bring them together fail. The parties are unwilling to reconcile. Such a feud may not be tolerated. It is an accursed situation in the church. It spoils the unity.

When Jesus says that also such people are liable to judgment he indicates that such a sinful attitude is like murder. Our Catechism says it clearly: "In forbidding murder, God teaches us that he abhors the root of murder, as envy, hatred, and desire of revenge; and that he accounts all these as murder."

I finish this meditation with the saying: "If the shoe fits, wear it."

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Journalist calls for prophet to arise

Geen Geloof Zonder Bewijs, leven na dit leven, Pe De Bruin, Bosch en Hoven, 1983; 265 pp., $13.95. Reviewed by Rev. P. Van Egmond.

This remarkable book is written by a journalist with a long spiritual pilgrimage behind him. Disappointed with organized religion, he studied the Bible intensely for a number of years. The result of this study can be found in this book.

The book is an apology, a defense of the christian faith. It's also an indictment of the churches that failed to be the light of the world, in the eyes of the writer. And finally, the book is a testimony to the truth of God's Word.

In twenty-two rather brief, pointed chapters, the author zeroes in on the true meaning of the christian faith in a manner and a style that is imaginative and lively, with pithy phrases, sharp observations, and a forthright presentation of the Gospel.

With society around him sinking deeper and deeper into the cesspool of sin, while many people nowadays take sins for granted that the Bible calls an abomination, the author is looking for a prophet who in the style and with the vigor of an Ezekiel confronts the nation with a courageous, "Thus says the Lord." He is looking for churches that are prepared to leave the safe compounds of their own traditional setting, and like the Salvation Army, move freely among those who need the Gospel most. He is looking for Christians that are living letters indeed, people that are avid students of the Word of God, and who with that Word in heart and hand move out into the world.

No wonder that this book caused quite a stir in The Netherlands. It comes with a challenge for both the church and the world. There is no need to be ashamed of the Gospel, - and it is good to hear that from a journalist.

Much as I appreciate that basic thrust of the book, I have many question marks in the margin of my copy about the way in which the author operates exegetically.

There is his interpretation of prophecy in terms of straight prediction and literal fulfilment, particularly with regard to the nation-state of Israel and the millennium. Predictive prophecy can be literal, but also figurative. I cannot share the conclusion of the author that the Bible gives us a blueprint of the events of the endtime, events described in detail in the book.

Two thousand years ago, the writer says, the book of Revelation predicted the television. He bases that on Revelation 11:9, where we read how for three and a half days men from the peoples and tribes and tongues and nations gaze at the dead bodies of the two witnesses. That would be impossible without TV!

And then, the author allegorizes too much. The star of Bethlehem turns out to be an angel. The gifts of the wise men from the east are interpreted as standing for the glory of God (gold), the prayers of His people (incense), and the purity and innocence that can be found only with the Lord (myrrh). It reminds me of the allegorical interpretation of Origen of old out of which developed a number of different versions on the meaning of these gifts in the course of history.

This type of Scripture explanation regrettably takes away from the value of this book. Allegorizing Scripture is certainly not the way to prove that the Bible is God's Word.

Too bad, for there is a need for a book like this one, that will address secular man with a no nonsense appeal to Scripture and I can think of the deft way in which the author in a few sentences deflates the evolutionary big bang theory with which the universe began: a creation that created itself.

It's in his presentation of the claims of Jesus Christ, the Bible as the Word of God for us today and its appeal to modern man, that I recognize the writer in his true intent. The way he does that, particularly in his closing chapters, demands respect and it confronts both the church and the world with Jesus as the Way, the Truth, and the Life, a faith to be believed for sure, but also to be lived. For this I recommend the book, but not for its faulty exegesis.

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